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MINOR DYNASTIES OF UTTARA KANNADA REGION

A THESIS SUBMITTED TO THE
KARNATAK UNIVERSITY, DHARWAD
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Doctor of Philosophy

IN

ANCIENT INDIAN HISTORY AND EPIGRAPHY

By

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Research Guide

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CERTIFICATE

This is to certify that the thesis entitled **MINOR DYNASTIES OF UTTARA KANNADA REGION**, submitted by **Shri Ganapati Gouda S.** for the award of the degree of **Doctor of Philosophy in Ancient Indian History and Epigraphy** of the Karnatak University, Dharwad, is based on original source materials collected by him through field work and the study of the published data done by him under the guidance and supervision of **Dr.Shrininivas. V. Padigar**, Senior Lecturer in the Department. The thesis or part thereof has not been previously submitted for any other degree of any University.

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Date: 15/7/93

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CERTIFICATE

This is to certify that the thesis entitled **MINOR DYNASTIES OF UTTARA KANNADA REGION**, submitted by **Shri Ganapati Gouda S.** for the award of the degree of **Doctor of Philosophy in Ancient Indian History and Epigraphy** of the Karnatak University, Dharwad, is based on original source materials collected by him through field work and the study of the published data done by him under my guidance and supervision. The thesis or part thereof has not been previously submitted for any other degree of any University.

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DECLARATION

I, the undersigned, hereby declare that this thesis entitled **MINOR DYNASTIES OF UTTARA KANNADA REGION,** represents my original work carried out under the guidance and supervision of **Dr.Shrinivas V. Padigar**, Senior Lecturer in Department of Ancient Indian History and Epigraphy, Karnatak University, Dharwad. The thesis or part thereof has not been previously submitted for any other degree of any University.

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During the course of my research, I have utilised the Libraries of Karnatak University, Kannada Research Institute, Dharwad and of the Directorate of Archaeology and Museums and Directorate of Epigraphy Branch of A.S.I., Mysore. I sincerely acknowledge my thanks to the authorities, Librarians and other staff members of these institutions who have cooperated with me.

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Dharwad GANAPATI GOUDA. S.

Date:

ABBREVIATIONS

ABORI : Annals of Bhandarkar Oriental Research Institute

ARIE : Annual Report on Indian Epigraphy

ARSIE : Annual Report on South Indian Epigraphy

ASWI : Archaeological Survey of Western India Reports

CII : Corpus Inscriptionum Indicarum

CKI : Corpus of Kadamba Inscriptions

DLSCI : Discriptive Lists of Stone and Copper-Plate Inscriptions (1940-43) examined by the Kannada Research Institute, Dharwad

EC : Epigraphia Carnatica

EI : Epigraphia Indica

IA : Indian Antiquary

JESI : Journal of Epigraphical Society of India

KB : Karnāṭaka Bhārati (Kannada)

MAR : Mysore Archaeological Report (Annual Report of the Mysore Archaeological Department)

PKRBP : Progress Report of Kannada Research in Bombay Province

QJMS : Quarterly Journal of Mythic Society

SIE :Studies in Indian Epigraphy

SII : South Indian Inscriptions

SSS :Sāhitya Saṁśōdhane mattu Samālōchane

USVAE : Uṭṭaṅkita Sanskrit Vidyā Araṇya Epigraphs, Vol.II

PART ONE

CHAPTER-I

INTRODUCTION

Importance of Uttara Kannada Region

The region of Uttara Kannada district occupies the upper part of Coastal Karnataka. It is an important region hallowed by considerable cultural antiquity and it is one of the few regions of Karnataka to find mention in very early historical records. The Srilankan chronicles, for instance, refer to a part of this district, then known as *Vanavāsa*, in connection with Buddhist missionary activities fostered by Maurya emperor Aśōka the great. Thereafter, it went into the hands of the Sātavāhanas and began to play a prominent role in the early history of Karnataka as the nuclear area of Chuṭu and Kadaṁba activities. The early capital of the region was *Banavasi*, located in Sirsi taluk of this district. A series of Minor Dynasties ruled over this area, sometimes in different parts simultaneously, until the British took it

over by their imperialist design. As the seat of a major dynasty it lost its importance from the time of Chalukya Pulikesin II. But the major powers like the Chalukyas of Badami, the Rashtrakutas, the Chalukyas of Kalyana, the Seunas, the Hoysalas and the Vijayanagara rulers always made attempts to keep the region under their thumb, sometimes unsuccessfully. And these events do indicate the continued importance of the Uttara Kannada region as a prize worthy of possession. The cultural identify of the region is even today apparent and it owes to the geographical contrasts seen within the region. It has a coastal belt flanked on the east by the high rising Western Ghats replete with thick forest and from the top of these mountains as one moves eastward the undulating land merges off slowly into the plains of Bayalanadu. Certain areas in the region still retain evidence of primitive religion. It is also the land where the Havyaka dialect is spoken by a class of Brahmins. Similarly the dialect of Halakki Gaudas, an agricultural community, is also peculiar to the region below the ghats. There are river systems originating from the Western ghats and flowing westerly direction to join the Arabian sea. They are navigable below the Ghats and they were being used for purpose of trnsport from very early times. The Malenad is rich in spices and it was one of items of transport

which counted for the brisk economic activity by way of trade with the West, particularly from the time of Vijayanagara rule. Gokarna, one of the most important Śaiva religious centres of Karnataka, is located here in the Kumta taluk on the Coast. It has yeilded very early evidence of the cult of Gaṇēśa by way of two-armed standing Gaṇēśa image with early iconographic and stylistic traits. The Malenāḍ region attracted the propagators of various religious and philosophical systems, particularly at Sonda in the 15th of 16th Centuries. The Śāṅkara and the Mādhva maṭhas as well as the Jaina maṭha were established here, and the former two even today continue to enjoy a great following. It is endowed with some of the best scenic spots like the Jog falls at Gerusoppe in Honnavar taluk.

The region so far has yeilded about 500 inscriptions belonging to various periods which throw light on its history. Texts of many have been published, but still there remain a considerable number where texts are yet to see light of the day. They furnish varieties of information regarding the historical happennings in the region. Some laudable attempts have been made to reconstruct the history of the various dynasties which ruled over this part of the state.

History of the Studies

Perhaps the earliest ever of historical notices on Kanara region in Modern times is to be found in the account of Francis Buchanan (1807),[1] *A Journey from Madras through the Countries of Mysore, Canara and Malabar.* He visited several villages of Uttara Kannada region including Banavasi and Sonda and collected and recorded historical information from villagers, priests and pontiffs. His account of history of Sonda is particularly interesting, though it was essentially based on the information furnished by the locals. *The Imperial Gazatteer of Bombay Province Canara II*, published in 1884[2], also has a section on history of Kanara region. Since then specific studies of particular dynasties like the early Kadambas who ruled in the region have drawn attention of scholars. Important among such studies was *Kadaṁba Kula* by G.M.Moraes, published in 1931.[3] It brought together historical information pertaining to various Kadaṁba families as well as gave an account of culture under those families. Similar attempts but concentrating on the Early Kadaṁba

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1. Buchanan F., 1870: **A Journey from Madras through the Countries of Mysore, Canara and Malabar**. Vol.II. Balamar & Company, London (New Print-Asian Education Services, New Delhi)
2. **Imperial Gazatteer of Bombay Province, Canara II.**, 1984: Govt. of Bombay Province, Bombay.
3. Moraes G.M., 1931: **Kadaṁba Kula**, St.Xaviers College, Bombay.

family may be seen in the works of B.R.Gopal,[4] Mishra [5] etc. The history of some of the later families of rulers like those of Haduvalli, Gerusoppe, Biligi and Sonda is attempted in the works of K.G.Vasantha Madhava[6] Suryanath Kamath,[7] K.V.Ramesh[8] and P.Gururaj Bhatt.[9] *The Gazatteer of Uttara Kannada District* edited by Suryanath Kamath[10] has a separate useful section on the history of the region. The results of various researches of other scholars upto 1985 is made use of in it. *The Kārwār Jillā Darśana* (edited by M.N.Bhandarkar)[11] and *Uttara Kannada Jillā Darśana* (edited by T.K. Mahamood[12]) are in the vernacular and contain several articles on various facets of history and culture of the region by different authors.

4. Gopal B.R. 1985: **Corpus of Kadamba Inscriptions**. Vol.I, Kadamba Institute of Cultural Studies, Sirsi.
5. Mishra P.K., 1979: **The Kadambas**. Mithila Prakasana, Allahabad.
6. Vasantha Madhava K.G., 1975: **Political History of Canara**, unpublished Ph.D Thesis, Karnatak University, Dharwad.
7. Kamath Suryanath.U., 1965: **Tuluvas in Vijayanagara Times**, unpublished Ph.D. Thesis, Bombay University, Bombay
8. Ramesh K.V., **A History of South Kanara**, Karnatak University Dharwad.
9. Bhatt Gururaj P., 1975: **Studies in Tuluva History and Culture**, Kallinapur.
10. Kamath Suryanath.U.(Ed.) 1985: **Karnataka State Gazetteers: Uttara Kannada District**, Govt. of Karnataka, Bangalore
11. Bhandarkar M.N.(Ed.)., 1959: **Kārwāra Jillā Darśana**, Sri Ram Printing Press, Karwar
12. Mohamood T.K., 1986: **Uttara Kannada Jillā Darśana**, Kannada Sāhitya Parishat, Bangalore

Recently S.R.Shetty[13] has worked on *Banavasi through the Ages*. His thesis contains useful narrative of the history of the Uttara Kannada region upto the advent of Vijayanagara with Banavasi as the focal point. His work also covers the cultural aspects of the period including Art and Architecture. Three recent M.Phil dissertations respectively by S.Ganapati Gouda,[14] M.S.Hegde Kanni,[15] and P.R.Hegde[16] have bearing on Uttara Kannada region. The first of these deals with the problem of the Kadaṁbas of Chandāvara, while the second attempts a cultural study of Gersoppa, the capital of Nagire Chiefs, and the third is a cultural study of Sonda. B.S.Shastry[17] has worked on Indo-Portuguese history and some of their activities in relation to the chieftaincies of the Uttara Kannada region.

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13. Shetty S.R., 1990: **Banavasi Through the Ages**, unpublished Ph.D Thesis, Karnatak University, Dharwad
14. S.Ganapati Gouda., 1990: **The Problem of the So-called Kadaṁbas of Chandavara (A History of the Pāṇḍyas of Śiśugali)**, unpublished M.Phil Dissertation, Karnatak University, Dharwad.
15. Hegde Kanni M.S., 1991: **Gerusoppe : Oṁdu Sāṁskṛitika Adhyayana**, unpublished M.Phil dissertation, Karnatak University, Dharwad
16. Hegde P.R., 1991: **Sonda: A Cultural Study**, unpublished M.Phil dissertation, Karnatak University, Dharwad
17. Shastry B.S., 1969: **The Portuguese in Kanara**, unpublished Ph.D Thesis, Bombay University, Bombay; 1972: **Keladi Arasaru mattu Portugīsaru**, Dharwad

Particular studies on religions of the region have been a few. B.A.Saletore's *Mediaeval Jainism* deals partly with the position of Jainism in Kanara region.[18] B.N.Narasimhamurti's thesis has for its thems *Jainism in Coastal Karnataka.*[19] Recently a work dealing with various *Religions in Coastal Karnataka* between 16th and 18th centuries has been published by K.G. Vasantha Madhava.[20]

In respect of the epigraphical studies of the region, mention must be made of articles and notes published by R.S.Panchamukhi[21], Sadanand Nayak,[22] A.M.Annigeri,[23] P.B.Desai,[24] K.G.Kundangar,[25]

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18. Saletore B.A., 1938: **Mediaeval Jainism with Special Reference to the Vijayanagar Empire**, Karnatak Publishing House, Bombay
19. Narasimhamurti P.N., 1980: **Jainism in Coastal Karnataka**, unpublished Ph.D Thesis, Mysore University, Mysore
20. Vasantha Madhav K.G., 1985: **Religions in Coastal Karnataka (1500-1763)**, Inter-India, New Delhi
21. Panchamukhi R.S. 1948: **Progress of Kannada Research in Bombay Province (from 1941-46)** Part I and II, Kannada Research Institute, Dharwad
22. Nayak Sadanand., 1971: **Sāhitya Saṁśōdhane mattu Samālōchane**, Samaja Pustakalaya, Dharwad
23. Annigeri A.M., 1961: **The Discriptive List of Stone and Copper Plate Inscriptions (1940-43)**, Kannada Research Institute, Dharwad
24. Desai P.B., 1957-58: "Sacrifical Inscription from of Sonda", **Epigraphia Indica**, Vol.XXXII, pp.79-81, Delhi; 1957: **Jainism in South India and Some Jaina Epigraphs**, Hirachanda, Sholapur
25. Kundanagar K.G., 1927: "Svādiya Tāmraśāsanagaḷu", **Jaya Karnāṭaka** Vol.4, pp.13-26 Karnataka Vidyavardhaka Samgha, Dharwad

Ragunath Bhat,[26] and S.V.Padigar.[27] A brief survey of the inscriptions noticed and published upto 1975 has been made by R.N.Gurav in his Kannaḍa booklet *Kāravāra Jilleya Śāsanagaḷu*.[28]

In respect of Art and Architecture of the region Henry Cousens' *The Chalukyan Architecture of the Canarese Districts*[29] and K.G.Bhatsoori's Ph.D thesis titled *Art and Architecture of North Kanara*[30] deserve to be noted. A large number of articles have been published by

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26. Bhat Raghunath, H.R., 1977: **Karnataka Śāsanakale**. Bharati Prakashana, Mysore.
27. Padigar S.V., 1990: "Some inscriptions of Chandavara Kadambas". **Seminar on the History of Karwar District**. Sagardeep Research Foundation, Karwar; 1991: "Uttara Kannaḍa Jilleya Vīragaṁbagaḷu". **Samśōdhane, Chidananda Murti Felicitation Volume**. pp.801-803. Dr.Chidananda Murthy Felicitation Committee, , Bangalore.; 1991: "Chandāvara Kadaṁba Arasu Tribhuvanamalla Mallidēvana Kālada Guṇḍabāḷa Śāsana, Śaka 1063 **Karnāṭaka Bhārati**. Vol.XXII/3. pp.78-90; Karnatak University, Dharwad. (jointly with Ganapati Gouda); 1991: "Tribhuvanamalla Mallidēvana Kālada Tumbolli Śāsana, Śaka 1062". **Ibid**. Vo.XXIII/3-4, pp.21-34. (Jointly with Ganapati Gouda); 1991: "Kadaṁba Kīrtidēvarasana Mugdūra Vīragallu Śāsana" **Ibid**., Vol.XXIV/1, pp.118-122.
28. Gurav R.N., 1975: **Kāravāra Jilleya Śāsanagaḷu**. Karnatak University, Dharwad.
29. Cousens H., 1926: **The Chalukyan Architecture of the Canarese Districts**. Govt. of India. Central Publication. Delhi
30. Bhatsoori K.G., 1987: **Art and Architecture of North Kanara**, unpublished Ph.D Thesis, Mysore University. Mysore

A.Sundara[31] and they have brought to light fresh material petaining to the iconographical and temple studies of

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31. A.Sundara. 1975: "More Noteworthy Medieval Sculptures from Gokarna, Karnataka" **Journal of Bangalore University History Association**, pp.1-2 Bangalore. ; 1975: "Two Rare Sculptures from Shimoga and Gokarna", **Journal of the Karnatak University**, Vol.XI, pp.91-93, Karnatak University, Dharwad.; 1978:"A Unique Medieval (Nātha?) Temple in Muruyadde (N.K)" **Ibid**. Vol XIV. pp.23 29. ; 1979: "Some Noteworthy Antiquites of Banavasi Area", **Quarterly Journal of Mythic Society**, Vol.LXX/3. pp.164-270 Bangalore ; 1979: "Buddhist Sculptures in North Kanara District: Their Implications", **The Karnataka Historical Review**. Vol.XIV/2. pp.35-40 Dharwad. ; 1984: The Early Kadamba Temple Architecture: Recent Notices" **Quarterly Journal of the Mythic Society** Vol.LXVV/3. pp.260-269, Bangalore. ; 1990: "Some more Early Sculptures from Banavasi; Karnataka" **Prāydhārā, (Journal of the U.P. State Archaeological Organisation)**. pp.131-134, Lucknow. ; 1980: "Uppina Paṭṭaṇada Mūru Gamanārha Śilpagaḷu" **Mānavika Bhārati** Vol.IV/3-4, pp.1-6, Karnatak University, Dharwad. ; 1991: "Prāchīna Karnāṭakadalli Narasiṁha Śilpada Vikāsa: Vivēchane", **Saṁśōdhane**, (Dr.Chidananda Murty **Felicitation Volume)** pp.784-793, Dr.M.Chidananda Murthy Felicitation Committee, Bangalore ; 1971: "Banavāsi Kadaṁbara Kālada Śilā Vigrahagaḷu", **Karnāṭaka Bhārati**, Vol.II. pp.90-95 Karnatak University Dharwad. ; 1975: "Ittīchina Kelavu Mukhya Purātatva Śōdhanegaḷu" **Ibid**. Vol.VIII/2, pp.10 22. ; 1975: "Kshētra Gōkarṇa mattu Iḍagunjiya Śilā Gaṇēśa Śilpada Prāchīnate", **Ibid**. Vol.VIII/3, pp 80 90. ; 1989: "Banavāsiya Kelavu Apūrva Prāchīna Śilpagaḷu". **Ibid** Vol.XXI/3-4 pp.147 164. ; 1990: "Siddhra mattu Suṅkeri Grāmagaḷalliya Eraḍu Apūrva Śilpagaḷu". **Ibid**. Vol.XXII/3, pp.126 131

Uttara Kannada region.

In spite of these impressive works it should be noted that a single work dealing with all the minor dynasties has not been attempted so far and particular focus has been on the major dynasties like Kadambas of Banavasi. Another feature of these publications is their excessive stress on political moorings rather than cultural aspects. Thus we hardly find an account of history of religion or art and architecture of the region. These observations are not intended to under estimate the works of the previous scholars, but only in order to indicate that a lot of work can still be done looking at the changing contours of the region's history, both politically and culturally. It is for this reason that the present research has been undertaken and the its results are embodied in this dissertation.

Nature and Scope

The present work is primarily based on the archaeological evidence comprising inscriptions, sculputres and monuments. The lion's share however is that of the inscriptions. The present scholar has surveyed a number of villages in Siddapur, Honnavar and Kumta and brought to light some new inscriptions of considerable importance. Some such inscriptions have been

incorporated in the present work.[32] No literary works are available for the early phase of the history of the region It is only from the time of the advent of Vijayanagara that literary works, some of them of historical nature like *Biḷigi Vaṁśāvaḷi*,[33] *Keḷadīnṛipavijyaṁ*[34] etc, began to appear. Being composed under royal patronage their contents are useful for historical reconstruction. Of course, this has to be done only after cross-checking their evidence with other contemporary sources like inscriptions etc. The advent of the Western Powers and establishment of their settlements along the coast for purposes of trade brings in another set of sources in the form of transactions related to their affairs. This archival material also comes of use particularly for understanding the conflicts between the minor ruling families as well as with the Western Powers. Fortunately, considerable enquiry has been made for the period from 15th century onwards by various scholars and their researches can be profitably made use of for throwing more light on the history of the region.

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32. **Infra**. Ins.Nos. 1 to 15
33. Ramrao B.. 1933: **Biḷagiya Arasugaḷa Vaṁśāvaḷiyu**, Sivānubhava Grantha Māle, Madras
34. Shastry, Shama(Ed).. 1921: **Keḷadīnṛipavijayaṁ** (of Linganna) Mysore

Thus the present work utilizes all the relavent sources for reconstructing a multifacetted history in the background of the political developments in the Uttara Kannada region. The data from the various sources have been critically examined and the results are classified into various chapters for a convinent exposition. Any work dealing with such a subject has to take into account the topographical features, because it has been proven on many an occassion that its geographical setting has an important bearing on the historical development of that region. We have examined the features of geology and geography of the region in the second chapter of this work. Similarly, since most of the time the region was under the control of one or the other major dynasty, it is necessary to have atleast an historical outline of major dynasties that exercised control over this region. This aspect also has been covered in the second chapter of the present work.

The second part of the work comprising ten chapters (III to XII) deals with the various minor ruling families of which some like the Pāṇḍyas of Śiśugali are being brought to light for the first time. They cover a period from 3rd century A.D. to the early part of the 18th century A.D. It is noticed that parts of Uttara Kannada

above the Ghats were under some minor families with their headquarters outside the geographical extent of Uttara Kannada proper. For example the Kadaṁbas of Hāngal and the Kadaṁbas of Goa exercised control over the southern and the northern parts of the Malenāḍ region in Uttara Kannada. We have excluded the study of these families from the perview of the present work basically because a lot of work has been done on the history of these two dynasties, the latest one being by B.R.Gopal.[35] Their inclusion in this work therefore would have been only a repetition. But we have, however, taken into account the inscriptions of these two families found within the confines of Uttara Kannada region for reconstruction of cultural history.

In the third part, information pertaining to Society, Religion and other aspects of culture have been discussed. The study here has been not from the point of view enlisting the details contained in the sources, but to point out the stricking features in a historical perspective. As far as possible explanation has been attempted for the changes so occurring.

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35. Gopal B.R., 1982: **Minor Dynasties of South India: Karnataka** Vol.I, New Era Publication, Madras

In the fourth part is furnished a resumé of the study highlighting the conclusions emerging from the researches.

There are two appendices, one dealing with the text of the important inscriptions and the second dealing with the Summaries of Inscriptions bearing on the history of minor dynasties.

CHAPTER-II

THE BACKGROUND

Geology and Geography

Located in the North-Western part of Karnataka State, the Uttara Kannada region lies between 79° 9 E to 75° 10 E and 13° 55 N to 15° 31 N. It covers a total area of about 10,291 sq. km. It is bound on its West by the Arabian Sea, North by the State of Goa, North-East by the district of Belgaum, East by the districts of Dharwad and Shimoga and South by the district of Dakshina Kannada.

Geologically speaking, the region of Uttara Kannada consists of rock of the Earth's crust. Archaeozoic rocks occur over the whole of the district. A system of ridges and plateau characterises the region with the plateau on the West descending rapidly creating between itself and the Arabean Sea a narrow strip of low land covered by

alluvium. The low land is regarded as a creation of later period (of glacial and interglacial age) than the up-ghat regions. Formerly the sea had submerged the land upto an elevation of 200 mts. The Archaean formation comprise the earlier metamorphosed Dharwar system and later peninsular gneisses overlain by laterite cap. The ridge of hills in the western part of this district, sometimes rising to a height of 700 mts, nearly runs parallel to the coastline and consists of varried assemblage of granites and schists. These ridges separate the Sahyadris consisting of Deccan traps in the north from the Western Ghats consisting of Dharwar schists in the south. The eastern part of this district, being enteirly hilly, consists of Dharwar and the peninsular gneisses, the latter being found in low ground areas.

The region represents essentially hilly and thickly wooded topography.[1] A major part of the district is high

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1. We owe the geological and geographical information contained in this chapter basically to the following sources: Kamath S.U.: **Uttara Kannada District Gazetteer**; Bhat. L.S.: **Strategy For Integrated Area Development** (case study of North Kanara District); and **District Census Handbook** - 1981.

land. The variations in relief features and climatic condition make it possible to divide the district into three major physiographic units viz.,

1. The Coastal belt
2. The Western Ghat region
3. The Eastern margin

The 144 kms long Coastline commences from the village Majali in the North and runs upto the village Gorte in the South near Bhatkal. Its width ranges between 16 and 48 kms, because of the extensions of the Sahydri spurs. The Coastal plain is very narrow, in most parts less then two km wide. The Coastal belt has been rough due to bare plate topped blocks of laterite ranging from 60-90 meters in height. The Coast line represents deep, wide-mouthed estuaries of the river Kāli, Gaṅgāvalī, Aghanāśinī and Sarāvatī in that order from the North to South. The region is occupied by five Tahasils viz., Karwar, Ankola, Kumta, Honnavar and Bhatkal.

Between the coastal line and the Eastern table land is the Sahyadri belt with its extensively humid forests, known as Malenād . The interior tract of the Sahyadri includes the Tahasils of Supa, Sirsi, Siddapur and Yellapur respectively from the North to South. Its width

ranges from 30-54 kms, while its length North-South would be about 110 kms. Upto about 16 kms from the edge of the ghat a picture of rugged hills is presented by the Malenād. It rises higher eastward and then the topography turns to be one of flat or gently sloping land.

The Eastern fringes of the Malenād consist of a narrow transitional zone of undulating land and vast stretches of plains as one moves further Eastwards. This tract represents a transition from the Malenād to Maidān.

The annual rainfall in the district is 2,741.7 mm. In the district's rainfall generally decreases gradually from the Coast towards the Western Ghats region and thereafter rapidly further Eastwards. In the whole of West Coast of India, the Southernmost portion of the Coastal strip in this district is the region with the highest rainfall (2,741.7 mm.).

From the point of view of Economic resources the Uttara Kannada region comprises mainly of forests, plantation crops like pepper, cardamom, coconut, fruits and arecanut. Nearly 81 per cent of the land is under forest cover, teak being the most dominant, commanding ghat market. Today only 10 percent of the area of the

district is cultivated. Of this only 11 per cent is double cropped restricted to the Coastal plains where paddy is cultivated during the kharif season and groundnut and pulses in the winter. The region has the lowest density of population per sq km area in Karnataka, viz., 114 persons per sq km. The region abounds in villages, there being only 13 towns with their population ranging between 20,000 and 5,000.

An Historical Outline with Reference to Major Dynasties

It is conventional to mention the evidence of Śrilankan chronicles in any historical writing on Karnataka as the proof of Mauryan contacts with the Vanavāsa region during the time of Aśōka.[1] These works refer to the sending of Rakkhita, a learned Buddhist monk, to propogate Buddhism in the Vanavāsa country as a part of Aśōkan policy after the Third Buddhist Council. Whether or not Vanavāsa region formed part of Mauryan empire has been a question yet to be finally settled. In his inscriptions Asōka mentions Chōḍa, Pāṇḍya the Satiyaputa and Kēraḷaputa as the countries beyond the southern confines of his empire.[2] All these are now placed in the southernmost part of peninsular India comprising the

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1. **Mahāvaṁsa**. Ch. XII, p.82
2. **CII**. Vol.I p.46, line.2

modern states of Tamilnadu and Kerala. His inscriptions found in Brahmagiri, Jatinga Rameśvara and Siddapura in Chitradurga district of Karnataka are supposed to represent the southern frontier of his empire in Karnataka.[3] Since Aśōkan inscriptions do not mention any region or people who can be distinctly identified in Karnataka as forming one of the countries beyond his frontier, this evidence may be possibly taken to mean that northern part of Karnataka at least, including Uttara Kannada region, was part of Aśōkan empire. But except for the first evidence of attempts to popularise Buddhism in this region by Aśōka, no other historical information is forthcoming.

The decline and fall of Mauryan empire paved way for the establishment of independent rule of the Sātavahanas in the Deccan. At least later rulers of this dynasty during 2nd century A.D., are known to have exercised their sway in Vanavāsa region, as is clear from the Banavasi inscription of Vāsishthīputra Śivaśiri Pulumāvi.[4] There are two more inscriptions in north Karnataka viz. the

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3. Desai. P.B. **History of Karnataka** p. 47
4. Krishnan K G., **Uttankita Sanskrita Vidya Aranya Epigraphs**, Vol.II, No 178

Vasana inscription[5] in Dharwad district and the Myakadoni inscription[6] in Bellary district, both belonging to later Sātavāhana period. The extension of the Sātavāhana sway over the Uttara Kannada region appears to have taken place during the reign of Gautamiputra Sātakarṇi, whose coins are found in the excavation at Banavasi.[7] The Banavasi inscription of Vāsishṭhīputra Sivasiri Puḷumāvi is significant in view of the fact that it is on a memorial stone commemorating the queen of the emperor. This would suggest that either the king had an administrative headquarters at Banavasi or that his queen belonged to a local ruling dynasty like the Chutu-Sātakarṇis. The latter possibility carries more weightage for the reasons that a family of Chutu-Ānandas ruled in this area and some of the kings of that dynasty had names suffixed Sātakarṇi.

The Sātavāhanas were succeeded in this region by the Chutu-Anandas. Their history has been dealt with separately.[8] After the short rule of the Pallavas of Kanchi,[9] the Kadambas under Mayūravarma established their

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5. Krishnan K.G., **Uttankita Sanskrita Vidya Araṇya Epigraphs**. Vol.II, No.172
6. **Ibid**. No.165
7. Narasimhamurthy A V. "Some Aspects of Early Historic Archaeology and Numismatics of Karnataka", p.34
8. **Infra**. Ch.III
9. **CKI**. No.1

rule and reigned for more than two centuries from the middle of 4th century.[10] They had a series of benevolent and efficient rulers like Kākusthavarma, Mṛigēsavarma and Ravivarma, the last mentioned being perhaps the greatest among them all. After Kākusthavarma three separate Kadamba lines started their rule with capitals at Banavasi, Triparvata and Ucchangi respectively. The Ucchangi line came to a close very early, but the Triparvata line after having been pushed into oblivion for some time revived under Kṛishṇavarma II, who became the master of both Banavasi and Triparvata kindgoms. His successors appear to have ruled as late as the first decade of 7th century, when the Chālukyas under Pulikēśin II ousted them from power. For some time the Bhōjas of Goa were able to exercise their influence in the coastal tract and their history has been dealt with in another chapter in this work.[11] The Kēkaya-Pallavas of Coastal region were the subordinates of the Kadambas but later shifted their allegiance to the Bhōjas. The history of the Kēkayas has also has been dealt with separately.[12]

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10. Shetty S.R., **Banavasi throught the Ages** (an unpublished Ph.D thesis, Karnatak University, Dharwad) pp.55 ff
11. **Infra**. Ch.IV
12. **Ibid**., Ch.V

The Chālukyas under Pulikēsin I established their sphere of activity in and around Badami in Bijapur district of Karnataka. When Kīrtivarma I was the ruler, they clashed with the Kadambas and later when Pulikēśin II assumed the reins of the kingdom the Kadambas were actually ousted from political power and the Kadamba mandala was transferred to Āḷupa control for more than a century. The Āḷupas retained their authority over this region until Āḷuvarasa II (730-765 A.D.) shifted his allegiance to the Pallavas.[13] Very little information is available about the happenings in the Uttara Kannada region during the rule of the Chālukyas of Badami.

The Rāshtrakūtas took over the reins of the government by defeating the Chālukyas of Badami when Dantidurga was their ruler about the middle of 8th century. For two centuries they persuaded the policy of imperialism retaining control over peninsular India on the one hand and interfering frequently in the affairs of the north on the other. The Uttara Kannada region, particularly Banavasi mandala was ruled over by petty governors appointed by the Rāshtrakūtas. At the fag end of their rule, they appointed Chattayya, the member of a

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13. Ramesh K.V. **A History of South Kanara**. pp.63-64

Kadaṁba family, to rule over Banavāsi maṇḍala. This person became the progenitor of the Kadaṁbas of Hanagal. With interruptions, particularly during the reign of Vikramāditya VI., much of Banavasi maṇḍala continued to remain with the Kadaṁbas of Hanagal till about the middle of 13th century.

The Kalyāna Chālukya phase in the history of Karnataka is significant for various reasons. It was another two centuries of Karnataka rule in the whole of the Deccan with hectic socio-religious, economic, political happenings. It was a period of prosperity too. The Uttara Kannada region, in spite of some of its geographical barriers, the western coastal tract particularly came to receive a lot in the form of cultural influence from the neighbouring regions. To what extent changes were brought about during Kalyāna Chālukya phase in the Uttara Kannada region can very well be gauged by the fact that the temple architectural and sculptural style show distinct change from the time of the campaigns in the region by Vikramāditya VI. The minor ruling family below the ghats about this time were the Pāṇḍyas of Sisugali,[14]

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14. **Infra**, Ch.VI

and the Chiefs of Gokarna[15] whose history has been considered in two separate chapters.

About the middle of the 13th century the Kalachuris usurped the Chālukya throne at Kalyāna and were able to hold to it for a few decades. A couple of their inscriptions are found in the Malenād region of Uttara Kannada, but they are of no major consequence. The Kalachuris gave way to the spreading tentacles of the Yādavas of Dēvagiri, who were able to assert their power upto the Tuṅgabhadrā in course of time, though they had frequent combats with the Hoysaḷas of Dōrasamudra, who like the Yādavas were the erstwhile feudatories of the Chālukyas of Kalyāṇa. Their inscriptions in Uttara Kannada are restricted to only the eastern part, like Banavasi in Sirsi taluk and Pala in Mundagod taluk. And as such their interest in a major part of Uttara Kannada region does not seem to have been served since the Kadaṁbas of Hanagal and the Kadaṁbas of Goa above the ghats and the Kadaṁbas of Chandavara[16] below the ghats being located in or nearby vicinity could exercise their control here more successfully.

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15. **Infra**, Ch. VII
16. **Ibid**. Ch. VIII

The Muslim invasion of the South and the humiliating defeats of the Yādavas and the Hoysaḷas at their hands soon changed the face of history in Karnataka, which saw the revival of Hindu glory with Vijayanagara as the centre. After the foundation of this new kingdom, the Vijayanagara rulers were quick enough to establish their hold in peninsular India (save those areas ruled over by Deccani Sultans) and accordingly their sphere of influence spread over Uttara Kannada also. During their reign, the Chiefs of Nagire[17] and their collateral branch at Haduvalli[18] served as feudatories earlier and the Chiefs of Biligi[19] and of Sonda[20] later. An interesting aspect of the Vijayanagara rule in this region is the fact that in spite of the minor feudal ruling families being present here, the emperors stationed appointed officers in certain centres like Honnavar , obviously to retain their hold uninterrupted in the Coastal tract. The decline of Vijayanagara after the battles of Talikota let loose their grip over the Canara region, so that the Nāyakas of Keḷadi, the Chiefs of Biḷigi and the Chiefs of Sonda

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17 **Infra** Ch. IX

18. **Ibid** Ch. X

19 **Ibid**. Ch XI

20. **Ibid**. Ch. XII

became prominent in politics in Uttara Kannada region. The scene continued to be so until Haider Ali raided this territory and annexed the region to his kingdom. After this meteoric phase of Haider Ali and Tippu Sultan the region passed into the hands of the British.

PART TWO

CHAPTER-III

THE CHUṬU - ĀNANDAS

Introduction

The rule of later Sātavāhanas over the Northern part of Karnataka is attested by two epigraphical records. Both the records belong to Vāsishṭhīputra Sivasiri Puḷumāvi. One of them, being a memorial stone inscription, is found in Banavasi itself[1]. It shows that the queen of Sivasiri-Puḷumāvi belonged either to a local family serving under the Sātavāhanas as subordinates or that she was traversing through Banavasi for some unknown reason. The latter possibility is of course remote. In any case the inscription is a living testimony to the later Sātavāhana control over Banavasi. These inscriptions are dated to c.245 A.D.

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1. Krishnan K.G., **Uttaṅkita Sanskrit Vidya Araṇya Epigraphs** Vol.II, No.178. The other records is from Vasana in Dharwad district. **Ibid**. No.177

Two stone inscriptions and a few coins furnish the evidence of the rule of a dynasty called Chuṭu-Sātakarṇis over Uttara-Kannada and Shimoga regions. Diverse opinions have been expressed regarding the genealogy of the family. Palaeographically the inscriptions are datable in the 3rd century A.D. The term Sātakarṇi seems to have been suffixed to the names of the rulers and it is not impossible, as expressed by several scholars, that they were related by blood to the Sātavāhanas. Probably they were among the Kuntala Sātakarṇis referred to in the *Purāṇas*.[2]

The Rulers

The records of the Chuṭus are in Prākṛit language. The Malavalli inscription is dated in the 1st regnal year of Vinhukada-Chuṭu-kul-Ānanda Sātakarṇi, who is described as the lord of the city of Vaijayanti belonging to the spiritual lineage (*gōtra*) of Mānavya and a son of Hāritī[3]. The Banavasi inscription mentions a ruler of the same name ruling in the 12th regnal year[4]. The latter mentions in addition, a person Śiva-khaḍanāgasiri, described as the

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2. **CKI**. Vol. I.. Intr. XXVIII
3. **EC**. Vol. VII., Sk. 264
4. **EI**. Vol. XXXIV., pp.239-242; Krishnan K.G., **Uttaṅkita Sanskrita Vidya Araṇya Epigraphs**. Vol.11, No.184

mother of *yuvarāja* the daughter of Maharāja and belonging to *Mahābhōja* family. Scholars like Gopal[5] have felt that there is a chronological gap in the palaeography of the two inscriptions, the Banāvasi inscription being earlier. Accordingly they consider that Viṇhukaḍa-Chuṭukulānanda of the Banavasi record as not identical with his namesake mentioned in Banavasi record and that in actuality he was the son of Sivakhaḍa Nāgasiri, the daughter of Viṇhukaḍa Chuṭukulānanda Sātakarṇi of Banavasi record. And the genealogy suggested by them is as follows:

Viṇhukaḍa Chuṭukulānanda Sātakarṇi-I
|
Śivakhaḍa Nāgasiri (daughter)
|
Viṇhukaḍa Chuṭukulānanda Sātakarṇi-II

This argument does not hold water simply because having married a member of a family other than that of the Chuṭus, Śivakhaḍa Nāgasiri's son could not be a member of Chuṭu family, like his mother. He would be a *Mahābhōja* . Secondly, the palaeographical differences between the two epigraphs seem to have been made much of by these scholars. K.G.Krishnan for example considers the

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5. **CKI**. Vol. I., Intr. XIX

Malavalli inscription earlier (c.235 A.D.)[6] than the Banavāsi inscription (c.262 A.D.)[7].

Long back Rapson[8] had pointed out similarities between the Banavasi inscription of the Chutus and a damaged inscription from Kanheri. The Kanheri inscription mentions a Nāgamūlanikā, who is described as *Mahābhōjī* and *Mahārājabālika*, which terms occur in the Banavasi inscription also. He suggested that the name Nāgamūlanikā has been omited by mistake in the Banavāsi inscription. Accordingly Śivakhaḍa Nāgasiri would be the name of *yuvarāja*. V.V.Mirashi[9] has recently upheld this view considering the problems that otherwise crop up in the Banavasi inscription. The views of Rapson and Mirashi same to be tenable. Thus it is more probable that Nāgamūlanika, the *Mahābhōjī* was actually the queen of Vinhukaḍa Chutumulānanda Sātakarṇi, whose son was the prince

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6. Krishnan K.G. **Op .cit**. No. 172
7. **Ibid**. No. 184
8. V.V. Mirashi. "A Note on the Banavāsi inscription of Vinhukaḍa Chutukulānanda Sātakarṇi year, 12" **Archaeological Studies** Vol.II, No.201
9. **Ibid**. pp.49-52

Śivakhaḍa Nāgasiri, the heir-apparent.

In our opinion Viṇhukaḍa Chuṭukulānanda Sātakarṇi of Maḷavaḷḷi record is identical with his namesake of the Banavasi inscription. This would imply that he ruled for atleast twelve years.

There are two inscriptions from Nāgārjunakonḍa which incidentally refer to kings of Vanavāsa. The earlier of these is the pillar inscription set up in the reign of Ābhīra Vasushēna[10]. The inscription belongs to the middle of the 3rd century A.D. It mentions Vishṇurudraśivālananda Sātakarṇi as a contemporary of Ābhīra Vasusēṇa and that he was the king of Vanavāsa. He was probably participating in the act of setting up of the Aṣṭhbhujasvāmi temple at Nāgārjunakonḍa. The fact that the name of the king is suffixed *Sātakarṇi* shows that he belonged to the Chuṭu house of Banavasi.

A few coins bearing the legends Śivalānanda have been discovered in Banavasi[11]. Perhaps we may justly regard

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10. EI. Vol. XXXIV. pp.202 ff
11. Raghunath Bhat H.R., **Karnāṭaka Śāsana Kale**, p.119

these coins as the issues of Vishnurudra Śivālananda Sātakarṇi.

The other inscription, also from Nāgārjunakoṇḍa,[12] belongs to the reign of Ikshvāku king Ehuvala Chāntamūla, whose sister Mahādēvi Koḍabalasiri is described as the consort of *Mahārāja* of Vanavāsa. Unfortunately the name of the king of Vanavāsa is not mentioned. The inscription is dated 11th year of Chāntamūla which would fall in the last quarter of 3rd century A.D.

Some coins found in Karwar are said to bear the legend *Mudānanda*.[13] Scholars have felt that this could be an earlier king of Banavasi belonging to the Chuṭu family. However, it is difficult to accomodate this king between 245 A.D. and 305 A.D., unless we regard him as identical with the anonymous king, the husband of Koḍabalasiri.

The Genealogy

Putting together all these evidences the genealogy of the Chuṭu family of Banavasi may be reconstructed as follows:

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12. **EI.** Vol. XX., p.24; Krishnan K.G. **Uṭṭankita Sanskrita Vidya Araṇya Epigraphs**, Vol.II No.201
13. Narasimhamurti A.V.. **Coins of Karnaṭaka**, pp 45-46

Vi[illegible]kaḍa Chuṭukulānanda Sātakarṇi [c.245–260 A.D.]

Queen Mahābhōjī [Nāganikā]

|

(Son) Sivakhaḍa Nāgasiri [c.260-275 A.D.]

|

Son[?] Vishṇurudra Śivālananda Sātakarṇi [c.275–290]

|

Anonymous [Mudānanda ?]

Queen Koḍabalasiri of Ikshvāku family [c.290-305]

of Nāgārjunakoṇḍa

An important feature of the Chuṭu-Ānanda times seems to be the cordial relation that existed between them and the rulers of the Vijayapurī or Nāgarjunakoṇḍa. This is testified by a considerable number of references to Vanavāsa country as well as the matrimonial relation between Ikshvāku and Banavasi houses, as revealed by the inscriptions of Nāgārjunakoṇḍa.

The rise of the Pallavas and the overthrow of Ikshvākus by them, seem to have synchronized with the overthrow of the Chuṭu-Ānandas at Banavasi also. The Malavalli record No. 2[14], refers to a Pallava ruler as having made grants to the temple of Malapalidēva, thereby indicating that the Pallavas had gained control of Banavasi region before making way for the Kadambas.

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14. CKI. No.1

CHAPTER-IV

THE BHŌJAS

Introduction

One of the early families of rulers in the Western Deccan was that of the *Bhōjas*. As many as six records of this dynasty have so far come to light. All these are authentic documents and have been placed between the fourth and the seventh ceturies A.D. on palaeographical ground. The records mention regnal years and do not use any specific era. All are copper-plate documents. Their findspots are located in and around Goa, i.e. Sirōda in Goa,[1] Arga in Karwar (Uttar-Kannada district)[2] and Hiregutti in Ankola taluk (Uttara Kannada district)[3] and Kapoli (Belgaum district).[4] The first set of plates belongs to

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1. **EI.**, Vol.XXIV, pp.143-145
2. **Ibid.** Vol.XXXI, pp.232-234
3. **Ibid.** Vol.XXIII, pp.70-75
4. **Ibid.** Vol.XXXI, pp.234-236

a king known as Dēvarāja in 4th century characters. The rest belong to the 6th or 7th century A.D. The records having copper rings bear the elephant emblem on the seal.

In the record of Dēvarāja, no pretentious titles are used for him. He is only mentioned as *Bhōjanāṁ* Dēvarāja[5]. He hailed from a very minor dynasty of the Bhōjas. Chandrapura was his headquarters. None of the inscriptions of the Bhōjas gives any information about the antecedents of the family. The *Bhōjas* and *Piṭinikas* are mentioned in the XIII Rock Edict of Aśōka[6]. Hultszch considered them as tribes located somewhere in the West[7]. D.R.Bhandarkar explained the word *Piṭinika* as one who enjoyed hereditory property and took *Bhōja-piṭinika* as one word meaning the rulers called *Bhōjas*. According to him they were the same as the *Mahābhōjas* in Ṭhānā and Kolābā districts of Maharashthra[8]. Some inscriptions found in Beḍsa, Kanhēri and Kuḍa mention *Mahābhōjas*, who were responsible for excavation of many caves in those places[9].

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5. **Ibid**. Vol.XXVI, p.337
6. **CII**., Vol.I, p.46, line 9
7. **Ibid**. pp.46 and 48
8. **EI**. Vol.XXVI, pp.337-38
9. **ASWI** Vol.IV. (Bedsa ins. No.3) p.90 (Kuda ins. No.6) p.85

The Hātigumphā inscription of Khāravēla states that the king caused the *Bhōjakas* among others, to bow down at his feet[10]. Jayaswal felt that *Bhōja* meant non-hereditary leaders with *Bhōjya* form of constitution mentioned in the *Aitarēya Brāhamaṇa*[11]. B.C.Law cites references to the *Bhōja* tribe who ruled over Vidarbha and *Daṇḍaka*, the region around Nasik[12]. The *Daśakumāra Charita* of Daṇḍin also places the Bhōjas in Vidarbha[13]. Inspite of these references it is difficult to ascertain in what way, if at all, the Bhōjas of Goa were related to the Bhōjas of Aśōkan rock edicts and the cave inscriptions of eastern and western India. One can only mention here that the term *Bhōjaka* appears in certain early Karnataka inscriptions, like those of the Kadambas in the sense of a subordinate office, e.g. *Bhōjaka* Dāmakīrti[14]. Thus the origin of the Bhōjas of Goa region remains shrouded in mystery.

The Rulers

The first known king of the dynasty is Dēvarāja. His record from Siroda was issued from "Victorious" Chandrapura.

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10. **Ibid**, Vol XX. p.79
11. Jayaswal. K.P. **Hindu Polity** (sec.ed) p.80
12. **EI**. Vol.XXIV, p.145
13. **ABORI**. Vol.XXVI. pp.20-22
14. **CKI**. Vol.I, No.8, line.20

The latter place has been identified with Chandor in Goa[15]. Obviously this was the headquarters of the dynasty. The inscription records gift of tolls etc, in the village Thānniyarka-Koṭṭihkayya in Jiyāya division to Brāhamaṇas. The gift also included the income realised on things brought into the village, a house site and pasture-land. The grant was made by Prabhu Nāga- *Bhōgikāmātya* for the acquistion of his own merit. The executor of the grant was *Sarvatantrādhikṛita* Amarēśvara. The record was written by *Rahasyādhikṛita* Prabhakāra. It is dated twelfth regnal year of the king[16].

The fact that the king does not claim high sounding titles would show that the dynasty had probably just established itself as independent. The political circumstances as of the period would uphold such a deduction. The authority of the Pallavas in the region had been questioned by Mayūravarma Kadamba by this time, leading to his enthronement at Banavasi. Early rulers of Banavasi do not seem to have turned their eyes northwards, for they had to subjugate the other dynasties within their own kingdom, which then extended between the Western Sea and the river Malaprabhā. If one is to believe the arguments of

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15. EI. Vol.XXIV, p.145
16. **Ibid**, p.144

V.V.Mirashi, the Vākāṭakas were probably friendly. The Mauryas of Koṁkaṇa and the Kaṭachuris were as yet to become prominent. Under these circumstances, Dēvarāja could hold this small area in Goa without coming into armed conflict with the neighbours. It is only when the Kadaṁbas began to prosper, particularly under Kākusthavarma that the Bhōja authority in the region of Goa would have been under threat. The Arvalem inscription does not mention any Bhōja king[17], but Naravyāghra referred to in that inscription seems to be no other than Mṛigēśavarma Kadaṁba. If this is correct, it would have to be assumed that the Kadaṁbas made deep incursions into Bhōja territories, either under Kākusthavarma or under his two successors Śāntivarma and Mṛigēśavarma, so much so as to acquire quite a bit of the Bhōja territories for a long time. This probably explains the non-availability of any Bhōja record till the 6th Century A.D. One may perhaps regard the epigrphical void of Bhōja inscriptions as an indication of an eclipse in the history of the Bhōjas of post-Dēvarāja period.

It is also interesting to note that there is an inscription of a king, Chandravarman, who styled himself

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17. **CKI**. Vol.I, pp.175-177

as *Mahārāja* and lord of many "feudatories". This inscription comes from *Śivapura* near Chandor in Goa, and is palaeographically akin to the inscriptions of Kākustavarman (c.Mid 5th century A.D)[18]. It brings forth the other possibility of the Bhōja kings being subdued by a member of the Maurya dynasty of Koṁkana, to which Candravarman mentioned in Sivapura plates, in all probability, belonged. This inscription curiously refers to *rājya-pratiṣṭita-varṣha* which may indeed be an allusion to the establishment of the new dynasty of the Mauryas in Goa region.

The inscriptions of the Chālukyas of Badami make no reference to the dynasty of the Bhōjas, whereas they do refer to the Mauryas as having come into conflict with the Chālukyas in the reign of Kīrtivarman I and Pulikēśin II[19]. There is a set of copper plates of a Maurya king Anirjitavarman, coming from Bandora (Goa) and issued from Kumāradvīpa, and in the characters of the 6th or 7th Century A.D. The king here is also styled as *Mahārāja*[20]. It is really surprising that nothing is known about the

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18. **New IA**. Vol.IV, pp.181-183
19. **EI**. Vol.VI, p.1
20. **Ibid**. Vol.XXXIII, pp.293296

Mauryas of Koṁkaṇa between Chandravarman and Anirjitavarman. It is possible that the Mauryas of Koṁkaṇa like the Bhōjas, also saw difficult days, probably owing to the rise of capable Kadaṁba rulers.

The next document throwing light on the Bhōja family belong to king Aśaṅkitarāja. There are two sets of copper plates, issued by the king. Of these the Hiregutti plates are dated his fourth regnal year, in which he has the moderate title of *rājā*. The inscription records a Buddhist grant in the Kumta region. Aśankitarāja's subordinate Koṭṭipeggili of the Kēkaya family is also introduced by this record[21]. The Kapoli copper plates which are dated in the 5th regnal year of Aśaṅkitavarman mention the king as *Mahārāja* appraently indicating his rise to prominence. It records Brāhmaṇa grants in the Halasi division [Palāśikā-Vishaya] in the present day Khanapur taluk of Belgaum district.[22]

The discovery of these two records, which are datable to about the 6th century A.D. in an area otherwise a part of the Kadaṁba territory seems to be of significance.

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21. **Ibid**. Vol.XXVIII, pp.70 75
22. **Ibid** Vol.XXXI, pp.234-236

Kēkayas of Coastal Uttara Kannada are known to have been feudal chiefs under the Kadaṁbas of Banavasi, particularly under Ravivarman and his immediate predecessors. There were also matrimonial alliances between the Kēkayas and the Kadaṁbas. From their inscriptions it is more or less clear that the coastal areas of Uttara Kannada district and the Halasi region were under the control of Ravivarman (c.484-519 A.D.) and Harivarma (c.519-527 A.D.) during their respective reign-periods.

Kṛishṇavarma II of the collateral branch of the Kadaṁbas occupied Banavasi around 527 A.D. and ruled upto c.540 A.D. But none of his inscriptions or those of his successors is found in Halasi region. These facts go to indicate that Bhōja Aśankitavarman could have come into prominence during the reign of Kṛishṇavarma II (c.521-543 A.D.). It goes without saying that the Halasi region as well as the Coastal Uttara Kannada region slipped into the hands of the Bhōjas from those of the Kadaṁbas.

The Arga copper plate record of Kāpālivarman also shows the suzerainty of the Bhōjas in Karwar region. This apart, Kāpālivarman assumed the highsounding title of

Dharma-mahāraja[23], recalling the same title assumed earlier by the Kadamba rulers. This makes one to believe that Kāpalivarman was a successor of Aśankitavarman. The same inscription also refers to one Svāmikarāja, who is identified by A.M.Annigeri with the Chālukya chief Svāmiraja killed by king Maṅgalēśa of the Badami Chālukya family[24].

Lastly we have two sets of copper plate inscriptions belonging to Bhōja Pṛithivimallavarman. Both are said to have been found "somewhere" in Goa territory. Of these the first belongs in the first regnal year of the king and the second to the 25th. The first record was issued from Vṛishabhinikhēṭa and the donated village was situated in *Kupalapakaṭāhāra-dēśa*[25]. It mentions the king's mother Chētasadēvi and brother Śatrudamana. The second record was issued from victorious Pṛithivi-Parvata and the donated land was located in *Kupalakaṭā-dēśa*. In both the records the king is merely mentioned as having belonged to *Bhōja* family, without even the title of *rājā*. It is interesting to note that the Badami Chālukya rulers

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23. **Ibid**. pp.232-234
24. **Ibid**., p.233
25. **Ibid**. Vol.XXXIII, pp.61-64

started assuming the title *pṛithvi-vallbha*[26]. It may be suggested on the ground of contemporaneity that the name Pṛithivimallavarman was probably inspired from this Chālukya title. This makes his rule contemporary with that of the early rulers of the Bādami Chālukya line. As one finds in the record of Anirjitavarman of the Maurya dynasty styling himself as *Mahārāja*, one may assume that Pṛithivimallavarman had been subdued by the Mauryas of Koṁkaṇa, though he continued to rule over a small area in Goa. His inscriptions show that he ruled at least for 25 years. After him we no more hear of the Bhōja dynasty in the region.

The following chronology may be speculated for the rulers of the dynasty.

Dēvarāja	(c.350-375 A.D.)
Aśankitavarman	(c.525-545 A.D.)
Kāpālivarman	(c.545-565 A.D.)
Pṛithivimallavarman	(c.565-590 A.D.)

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26. **PKRBP**. 1941-46, p.12

CHAPTER-V

THE KAIKĒYAS

Introduction

One of the minor dynasties of Uttara Kannada district was that of the Kaikēyas about whom only a few epigraphical references are available. Because of the paucity of information, it is difficult to trace a connected history of this family.

The Kaikēyas or the Kēkayas are mentioned as a people of Udichya[1] (i.e., North-Western region).[2] The Kēkayas took part in the marriage ceremony of Rukminī.[3]. The *vāyu*, *Brahmāṇḍa*, *Matsya* and *Vishṇu Purāṇas* mention the Kēkayas.[4]

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1. Singh M.R. **A Critical Study of the Geographical data in the Early Purāṇas**. pp.161-162
2. **Ibid**. p.12
3. **Ibid**., p.162
4. **Ibid**. p.161; Datt, M.N., **Vishṇu Purāṇa**, part IV, p.297

One of the wives of Kṛishṇa was a Kēkaya princess.[5] When Kṛishṇa was proceeding to Mirthila the Kēkayas met him with presents.[6] They were present at the sacrifice performed by Yudhishthira.[7] Some princes of the Kēkaya-dēśa served as the allies of Pāṇḍavas in the Mahābhārata war.[8]

The *Rāmāyaṇa* throws some light on the Kēkayas. Daśaratha, the king of Ayōdhyā, had Kaikēyi as one of his wives. She belonged to the Kaikēya family.[9] The *Purāṇas* place the Kēkayas in the region around Punjab.[10] However, no epigraphical evidence for their migration to the South is traceable.

A earliest reference to a Kēkaya family in the inscriptions of Karnataka is to be found in the famous Halmidi inscription, acknowledged as the earliest known Kannaḍa inscription. This stone inscription is found in Hassan district, and is dated to middle of the 5th

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5. Singh, M.R. **A Critical Study of the Geographical data in the Early Puranas**. P.162.
6. **Ibid**
7. **Ibid**
8. **Ibid.**
9. Vittam Mani, **Puranic Encyclopaedia**. p.403
10. Pargiter F.E., **Ancient Indian Historical Tradition**. p.264

century A.... or slightly later on palaeographical grounds. Among other things, the inscription refers to the Kēkayas and Pallavas as adversaries of the Kadambas, and also mentions a person by name [K]ellabhaṭāri,[11] whose name recalls those of the Kaikēya chiefs of Uttara Kannada region like Mahākella,[12], Elakella,[13], etc.

The next reference to the Kēkaya family is the Anaji stone inscription (Davanagere taluk, Chitradurga district).[14] It refers to a Śivanandavarma of Sōmavaṁśa and Ātrēyagōtra, who claims to have belonged to the Kēkaya family of Purāṇic fame. It also refers to Kṛishṇavarma, obviously Kṛishṇavarma I (c.455-467 A.D.), of the Kadaṁba family, whose army was overrun by invading Pallavas under Nanakkāsa. Śivanandavarma is stated to have died a heroic death by fasting and sleeping on the *kuśa* (*darbha*) grass.[15]

The Mudigere plates of Vishnuvarma, belonging to the Kadaṁbas of Triparvata line, mention that ruler as the

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11. **CKI**. Vol.I, No.5
12. **Ibid**., No.26
13. EI.XXXI.p.236; Some names like Sebya-Arakellan are also found in the inscription of South Kanara, Ramesh K.V., **A History of South Kanara**, p.88
14. **CKI**. Vol.I, No.33
15. But according to the **Mahābhārata** Kēkayas belonged to Solar dynasty; Vittam Mani, **Puranic Encyclopaedia**, p.403

eldest son of the daughter of the Kēkaya king.[16] A similar reference is found also in the Banahalli plates of Krishnavarma I, father of Vishnuvarma, revealing that he had married a Kēkaya princess.[17]

The above references point to the fact that there was a family of Kēkaya chiefs ruling above the ghat region and serving at times as allies of the Pallavas or of the Kadambas of Triparvata line. The name Śivananda in Anaji stone inscription is atypical when campared to the names of Kēkaya princes like Mahākella and Elakella of Coastal Uttara Kannada region. The loci of these inscriptions above the ghat also points to this Kēkaya family being different from that of the Uttara Kannada region.

The Kaikeyas of Uttara Kannada

Kadamba Mṛigēśavarma of Banavasi line married a Kaikēya princess named Prabhāvati, who was destined to become the mother of Ravivarma.[14] Unfortunately the inscription referring to this fact mentions neither the name of her father nor the region where this Kaikēya family

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16. **Ibid.** No.36
17. **Ibid.** No.40

ruled. Ravivarma's inscriptions also attest that he was the son of the daughter of the Kaikēya, without giving any further details. At the time of Ravivarma the only family of the Kaikēya chiefs known is from Honnavar region of Uttara Kannada. The copper plate inscription of Kaikēya Chitrasēna refers to the rule of Ravimahārāja,[18] thereby showing that this Kaikēya family was subordinate to the Kadambas of Banavasi. It is probable that Kadamba Mṛigēśavarma had matrimonial alliance with this very Kaikēya family.

In Coastal Uttara Kannada, the first inscription to refer to the Kēkaya family is the Honnavar copper plate record of the time of Kadamba Ravivarma. This inscription records Buddhist grants by Kaikēya Chitrasēna Kella. It describes him as an abode of wise people and benefactor of his subjects, endowed with most excellent qualities and healthy body. It mentions the first regnal year of his rule from the victorious Ambudvīpa (i.e. Anjadive island). The ring of the copper plates bears the figure of a lion on the seal. The donated lands were located in Nāpitapalli (unidentified).[19]

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18. **Ibid.** No.26

19. **Ibid.**

The next known person of this family was Kottipeggili. He is mentioned in a Buddhist grant of the time of Bhōja Aśaṅkitarāja descovered at Hireyutti (Kumta taluk of Uttara Kannada district.). He belonged to the Kaikēya lineage of Nāndipalli.[20]

The Kāpōli plates of Bhōja Aśaṅkitavarman mentions another Kaikēya chief Elakella, who along with the king made a Brāhamaṇa gift in Palāśikā Vishaya (Halasi, Khanapur taluk, Belgaum district.).[21]

In the absence of proper evidence it is difficult to ascertain the relationship between Chitrasēna Kella, Kottipeggili and Elakella, though it may be postulated that they possibly belonged to one and same family of Kaikēyas. After the decline of the Kadambas they accepted the suzerainty of the Bhōjas under Aśaṅkitavarman.

In the regin of Chālukya Vikramāditya II or slightly later, a copper plate record from Haladipur (Honnavar taluk) mentions one Gōpāladēva, who described himself as "Pallavarāja". However, the same inscription also states

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20. **EI**. Vol.XXIII, pp.70-75

21. **Ibid**. Vol.XXXI, pp.273-236

that he was born in the Kaikēya family. Scholars have suggested that his father Chaṇḍasēna had probably married a Kaikēya princess, which explains the statement in the record. It may be noted that Gōpāladēva is described as *Payvegunda-puravarādhīśvara*, i.e., The lord of the city of Payvegunda (modern Haigunda in Honnavar taluk).[22]

A stone inscription of the 8th century from Kekkar, mentions Aṇṇeyarasa as the lord of the city of Paivegunda. He was administring the land between Kaḍatōke and Śivaḷḷi, jointly with Dantiga, Chutta, Rāja, Baṇḍiga and Kaṭṭiga. Aṇṇeyarasa here is described as *Siṁha-dhvaja, siṁhalāñchhana and Kaikēya-vaṁśōdbhava*. Panchamukhi feels that this Aṇṇeyarasa belonged to the family of Pallava Gōpāladēva and was connected with the Kaikēyas from his mother's side.[23] However, this opinion does not seem to be palatable, because if that was the case the family name of Aṇṇeyarasa himself would not have gone unmentioned in the record. Probably Aṇṇeyarasa belonged to the Kaikēya family from his father's side. If this is correct, then it would imply that the Kaikēyas had made Haigunda

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22. **Ibid**. Vol.XXI, pp.173-179 : see also **infra**, p.
23. **PKRBP**, 1941-56, p.5

(in Honnavar taluk) as their capital by this time and were administering the Coastal tract with the assistance of other chieftains like Dantiga, Chutta etc.

After this record no more information is available about the Kaikēya family in Uttara Kannada region. The above survey shows that the Kaikēyas of this region rose to prominence from the time of Kadamba Mṛigēśavarma, when their princess, Prabhāvatī, married the Kadamba ruler. Obviously they served as allies of the Kadambas from that time. Their prominence continued during the long reign of Kadamba Ravivarma, whose mother belonged to the Kēkaya family. However, they shifted their alligiance to the Bhōjas, when the latter occupied the Coastal region of Uttara Kannada and parts of Belgaum district under Aśaṅkitavarman. The paucity of reference to this family in the Badami Chālukya records shows that they had been reduced to unimportant status by that time. They revived about the close of the Chālukya rule, as indicated by the Haladipur plates. They were active in Honnavar region. The names of the early rulers, particularly the suffix *Kella*, indicates that they were indigenous to the land, though like many other minor warrior families they claimed Puraṇic ancestry by describing themselves as Kēkayas.

Kēkaya-Pallavas [?]

The Haladipur plates of Pallava Gōpāladēva found in Honnavar region reveal that a Pallava family existed in that region. It is the only record mentioning the Pallava chief here. In this record Gōpāladēva is described as *Vikramāditya Satyāśraya Pṛithvīvallaha Rāja,*[24] thereby showing that he was probably a contemporary of Chālukya Vikramāditya II. He was the son of Chaṇḍamahāsēna. The epithet Pallavarāja has been used of him twice in this inscription, which is partly in Sanskrit and partly in Kannaḍa. He is also described as *Paivegundapuravarādhiśvara,* which indicates that he had his capital at Paivegunda or modern Haigunda in Honnavar taluk of Uttara Kannada district. The inscription records a Brāhmaṇa grant.

A curious aspects of this inscription for our purpose is tha, apart from being described as Pallavarāja, Gōpāladēva is also described as *Kaikēya-Vaṁśōdbhavōddhata-pradhāna purushasya....*[25] implying that he was related to the Kaikēya family also. The editor of this record has suggested that he was connected with the Kaikēyas, probably on his mother's side.

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24. **EI.** Vol.XXI, pp.173-179, Text line, 1

25. **Ibid.**, line. 2

But it is surprising to note that while all other earlier inscriptions of this region and even a later one mentioned the Kēkayas as associated with Paivegunda it is only this inscription which speaks of a Pallavaraja. This raises a doubt as to whether really Gōpāladēva was a scion of the Pallava family or of a family which claimed to be Kēkaya-Pallava. We may recall the family names like the *Noḷamba-Pallava* in this connection. It is also worthwile to draw attention to the phrase *Kēkaya-Pallavaraṁ* occuring in the Halmidi record[26] which has been hitherto interpreted as meaning the Pallavas assisted by the Kēkayas. It is just possible that the *Kēkaya-Pallava* of the Halmidi record really refers to one family, namely Kēkaya-Pallava. If this observation is correct then we can easily explain the occurence of a single record mentioning a Pallavarāja as also the term *Kaikēya-vaṁśōdbhva*. Perhaps it is justified to consider from this point of view, the Kaikēyas really as *Kēkaya-Pallavas*.

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26. **CKI**. Vol.I, No.5, Text line, 11

CHAPTER - VI

THE PĀṆḌYAS OF ŚIŚUGALI

Introduction

In 1948 Vidyaratna R.S. Pancchamukhi reported a new dynasty in the progress report of Kannada research in Bombay provience,[1] whom he called "The Kadaṁbas of Chandāvara". He stated about twentytwo inscriptions belonging to this dynasty ranging in date from Śaka 1000 to 1146 (i.e. 1078 A.D. - 1224 A.D.) belonging to Kāmadēvarasa, his son Malla, Tribhuvanamalla Mallidēva and Tribhuvanamalla pratāpa Bīradēvarasa. The kings of this family bore common titles, *Samadhigata pañchamahāśabuda, Mahāmaṇḍaḷēśvaraṁ, Banavāsi puravarādhiśvaraṁ, Jayaṁti Madhukēśvara-dēvaḷabudha-vara-prasāda, Gōkarna Mahābaḷēśvara-dēvaradibya śrīpāda-padumārādakha, Kadaṁba Chakravarti etc.*

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1. **PKRBP**. 1941 46, pp.6 7

This was followed faithfully by later writers like Gururaj Bhatt,[2] R.N. Gurav,[3] B.R. Gopal[4] and the editor of the Uttara Kannada District Gazatteer[5] with little alteration.

R.N Gurav re-counted the history of the Kadambas of Chandavara based on Panchamukhi's account, but added the names of some more rulers like Sivachitta, Basavidēvarasa, Kāmadēva III, Tribhuvanamalla Bīradēvarasa and Kāmadēvarasa IV[6].

We have demonstrated elsewhere[7] that what were supposed to be the inscription of Kadambas of Chandavara by Panchamukhi and other scholars in reality belonged to two distinct dynasties of which the first was that of the Pāndyas of the Śisugali and the later that of the Kadambas of Chandavara.

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2. Gururaja Bhatt. P., **Studies in Tuluva History and Culture**, pp.126-128
3. Gurav R.N. **Kāravāra Jilleya Śāsanagalu**, pp.51-56
4. Gopal B.R. **Minor Dynasties of South India: Karnataka**, Vol.I pp.74-75
5. Kamath S.U. **Uttara Kannada District Gazatteer**, pp.121-122
6. Gurav R.N. **Op. Cit**, pp.51-56
7. **Infra**. Ch.IX

The earliest inscription belonging to the Pāṇḍyas of Śiśugali dated Saka 1000[8] (= 1078 A.D.) is the one from Kekkar, belongs to the reign of Kāvadēva (i.e. Kāmadēva). But there is no reference in this inscription the family to which he belonged. The hero stone dated Śaka 1002[9] (= 1079 A.D.) records a similar reference to the king. The king is described as *Mahāmaṇḍaḷēśvara* and *Ponnāvara puravarādhīśvara* with other usual titles. That he was a subordinate of some imperial ruler is indicated by his epithet *Pañchamahāśabdha-Mahāmaṇḍaḷēśvara*.A record in Balligave Kēdārēśvara temple[10] is more informative about the king called Kāmadēva. It is dated 1112 A.D. in the reign of the Chālukya emperor Vikramāditya VI. It recapitulates the history of the predecessors of Kāmadēva as follows:

In the *Pāṇḍya family*, known for its fame, were born many Pāṇḍya princes. In Haive, located in Koṁkaṇa, shone-forth Śiśugali, the capital *par excellence*. There *many Pāṇḍya kings* ruled. The king named Chandra was born in *that family*. Here the genealogical account follows along with eulogies:

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8. **Infra**.. Ins.No.1 pp.331-34
9. **Ibid**. Ins.No.2 , pp.355-59
10. EC. Vol.VIII (old) sk. 99, pp.65-67

Chandra (I)

Wife Kammalādēvi

|

Kāma (I)

Wife Bhāgaladēvi

|

Chandra II

Wife Sāvaladēvi

|

Kāma II

Some of the epithets given to Kāma II of this record are significant for our purpose: *samadhigata pañcha-mahāśabda-mahāmaṇḍalēśvara Gōkarṇa puravarādhīśvara, Pāṇḍyavaṁśa Chūḍāmaṇi, Koṁkaṇa nāshṭrapala śrimat-śirah-śēkharībhūta Tribhuvanamalladēva pādārāviṁda.* These epithets clearly reveal that Kama II was not only a descendant of the Pāṇḍya family, but was also the ruler of the Koṁkaṇa region possibly with Gokarna as his capital at that time. It may be noted that the genealogy of the kings of *Chandravaṁśa* given in Gundabala[11] and Tumbolli[12] inscriptions of the time of Tribhuvanamalla Mallidēva II,

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11. **Infra**. Ins.No.8 pp.365-78

12. **Ibid**. Ins.No. 7, pp. 351-64

tally with the information in Balligave record mentioned above. It is thus clear that these inscriptions actually belong to rulers of a Pāṇḍya family.

Identification of the early capital, Śiśugali

Yet in this inscription, mention is made of Śiśugali as the capital *par excellence* from where the predecessors of Kāma II ruled. Here it should be noted that, not only the Balligave inscription but also the inscriptions of Gundabala and Tumbolli start with the praise of this city from where the early kings of the dynasty (name of the dynasty not mentioned) like Chandra I, Kāma I, Chandra II are stated to have ruled.

Sadanand Nayak has assumed that *Śiśugali* of these records is the same as Gokarna and that right from the time of Chandra I, Gokarna was the capital of the Pandyas.[13] But the following evidence goes against such a view.

1. In the hero-stone inscriptions from Kekkar and Haladipur (1078-1079 A.D.) Kāmadēva (obviously Kāma II) is mentioned as *Ponnāvarapuravarādhīśvara*, i.e. the lord of

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13. Nayak Sadanand, **Sāhitya Saṁśōdhane mattu Samālōchane** p.68

the city of Honnavara.

2. The same records also refer to a certain Nāgavarmarasa as *Gōkarṇapuravarādhīśvara*, i.e. the lord of the city of Gokarna.

Thus these two inscriptions reveal that during 1078-79 A.D. Gokarna was the capital of Kāmadēva II. Had Gokarna been the capital of Pāndyas right from the time of Chndra I, then this fact would not have been missed in the inscriptions of Kāmadēva (II). Not only this, even the epithet *Gōkarṇa-puravarādhīśvara* would not have been applied to Nāgavarma. Therefore it is clear that *Śiśugali* and *Gōkarṇa* are two *different places*.

From the Balligave record,[14] it is known that Śiśugali was located in Haive. The geographical limit of Haive extended between Aghanāśinī in Kumta taluk, Uttara Kannada district in the north, to Bhatkal in the south, and the Western Ghats on the east to the Arabean sea on the West. Śiśugali has to be located in the region covered approximately by the taluk of Kumta, Siddapura, Honnavar and Bhatkal in Uttara Kannada district. There is a hamlet called Sasiguḷi in Siddapur taluk which is

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14. EC. Vol.VII, (old) sk.99, pp.65-67, lines. 17-18

surrounded by such important historical places as Biligi, Medini etc. Even Banavasi, for that matter, is nearer to this place. Gundabala and Tumbolli, where the inscriptions of this dynasty are discovered, also are not far from this place. Similarity in the names of *Śiśugali* and Sisugali and its geographical location together make us to cerrive at the conclusion that *Śiśugali* should be identified with *Sasiyuḷi of Siddapur taluk in Uttara Kannada District.*

The Origional Home

On the evidence of the Balligave record of Kāvadēva it is known that the first known king of the dynasty, viz. Chandra I had already made Śiśugali the capital (*alli*, i.e. in Śiśugali, *palambarum pāṇḍyar arasugeydu*).[15] Before that a general mention is made of the Pāṇḍyas without reference to place or time. This reveals that the members of this family had forgotten the locality from whence they hailed before arriving at Śiśugali, but had remembered only their familial affiliations to the Pāṇḍyas.

The Pāṇḍyas are for the first time mentioned in the inscriptions of Aśōka as one of the ruling dynasties south of

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15. EC. Vol.VII (old) sk.99, pp.65-67 line.19

Asokan empire. They were a prominent early dynasty finding mention in the Sangam literature. Uraiyur and Madurai in Tamilanadu were their capitals. Probably some members of this Pāṇḍya family seem to have migrated in pursuit of political prospects to other regions beyond their homeland. Hence during medieval times we come across many petty Pāṇḍya families wielding political power as subordinates in different parts of South India, particularly in Karnataka, as for example, the Pāṇḍyas of Noḷambavāḍi with capital at Ucchangi, the Pāṇḍyas of Nūrumbāḍa etc. Even Aḷupas of south Kanara seemed to have claimed relation with Pāṇḍyas as is indicated by their royal insignia and title *Pāṇḍya Chakravarti.*[16] *The Pāṇḍyas of Śiśugali may be one such family, whose perpetrator may have come from elswhere to Śiśugali, establishing himself as a local chief of some significance. We cannot be certain as to the exact region from where he hailed. But it is true that the prospects of the family began to bloom from the time of Chandra I of this family.*

Genealogy and Related Problems

Most of the scholars, believing that the dynasty was one of the Kadambas of Chandavara,[17] have given confusing

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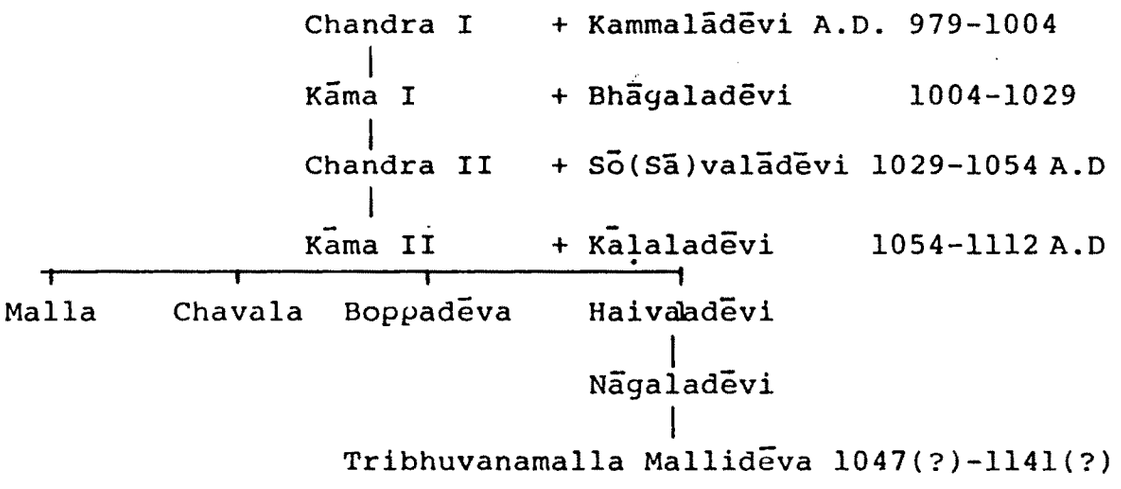
16. Ramesh K.V. **A History of South Kanara**, p.56
17. Gopal B.R. **Minor Dynasties of South India: Karnataka** p.74-75

genealogical account. It is only the view of Sadanand Nayak which being nearest to the truth needs corrideration here. He has given a genealogy on the basis of the Gundabala and Balligave records as follows:[18]



Though correct to some extent, genealogical account is not free from errors. Therefore, it will be necessary to reconsider the genealogy of the Pāṇḍyas of Śiśugali. The inscription located in the compound of Kēdārēśvara temple at Balligave (Shikaripur taluk, Shimoga District)[19] is the first to give a genealogical account

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18 Nayak Sadananda. **Sāhitya Saṁśōdhane mattu Samālōchane.** p.65

19. EC. Vol.VII, Sk.99

of the family. It introduces the Pāndya family of Śiśugali and gives as follows the genealogy along with eulogy of kings:

Chandra (I)

wife Kammaladēvi

|

Kāma (I)

wife Bhāgaladevi

|

Chandra II

wife Sāvaladēvi

|

Kāma II

The genealogical account recorded in the stone slab inscription kept in Padmāvatī Ammanavara Temple at Gundabala (Honnavar taluk, Uttara Kannada District) is as follows:[20]

Chandra (I)

wife Kammaladēvi

|

Kāma (I)

wife Bhāgaladēvi

|

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20. **Infra**. Ins.No.8 pp. 365 70

Kāma (I)

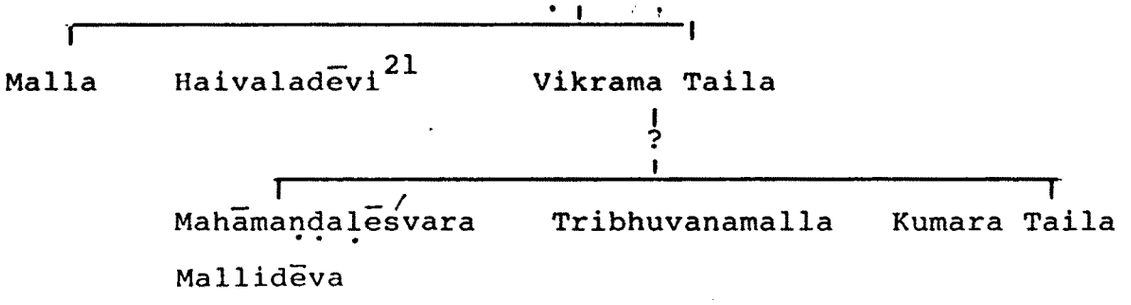
Bhāgaladēvi

Chandra (II)

wife Sāvaladēvi

Kāma (II)

wife Kālaladēvi



The stone slab inscription in Makkibena compound in Gundabala narrates the genealogy as follows:[22]

Chandra (I)

wife Kammaladēvi

Kāma (I)

wife Bhāgaladēvi

Chandra (II)

wife Sāvaladēvi

Kāma (II)

wife Kāḷaladēvi

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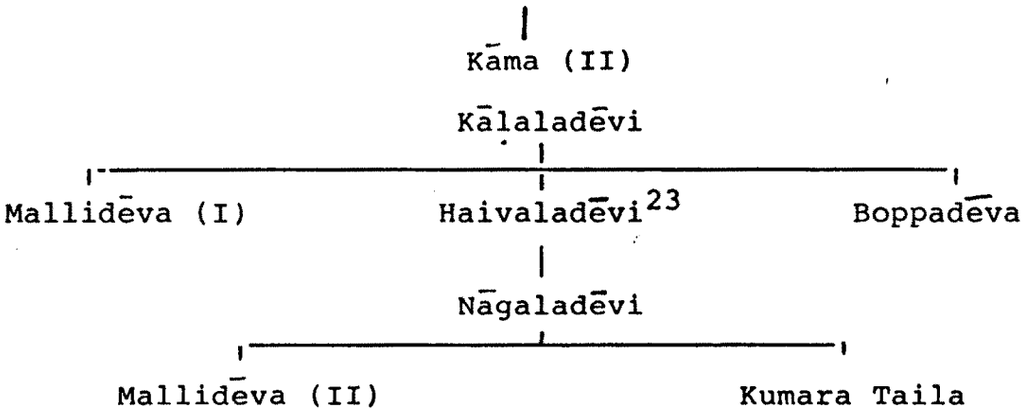
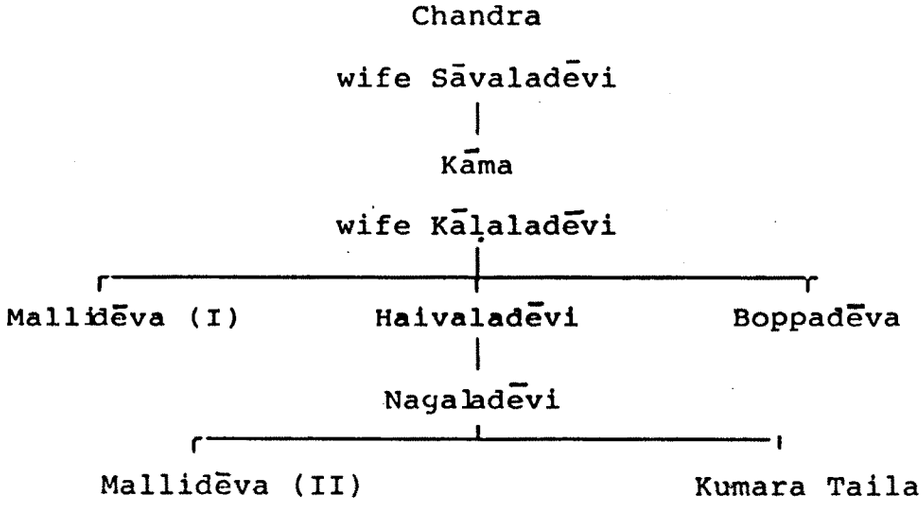
21. The exact relation of Haivaladēvi with the earlier members of the family is not revealed in this nscription: **Infra**. Ins.No.8 pp.365-78

22. Nayak Sadanand, **Sāhitya Saṁśōdhane mattu Samālōchane**, pp.88-90



The genealogical account given in the inscription from Tumbolli is as follows:[24]



The short inscription on Jaina image at Gundabala gives the following genealogy in respect to Mallidēva II[25]

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23. In the text of the inscription published by Sadanand Nayak, the verse refering to the relation of Haivaladēvi with Boppadēva is wrongly read (i.e. Boppadēvananuje, instead of Boppadēva-nanujaṁ, in line 29) see Sadanand Nayak., **Op.Cit.** pp.88-90
24. **Infra**. Ins.No.7 pp. 351-364
25. **Ibid**. Ins.No.10, pp. 383-84

Haivaladēvi

|

Nāgaladēvi

|

Tribhuvanamalla Mallidēva

Now on comparing the above genealogical accounts from different inscriptions, certain problems arise:

1. In the Gundabala Padmāvati temple inscription[26] certain Vikrama Taila is mentioned as the younger brother of Haivaladēvi, while in the Gundabala Makkibena inscription[27] and Tumbolli[28] inscriptions, Boppadēva is referred to as her younger brother.
2. In the Gundabala Padmāvati temple inscription[29] Mallideva II is referred to as grandson (*marmma*) of Vikrama Taila whereas in the remaining two inscriptions[30] he is described as son of Nāgaladēvi, the daughter of Haivaladēvi.
3. The names of the husbands of Nāgaladēvi and Haivaladēvi are not mentioned in any of these records.

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26. **Infra**. Ins.No.8 , pp. 365-78
27. Sadanand Nayak, **Sāhitya Samśōdhane mattu Samālōchane**, pp.88-90
28. **Infra**. Ins.No 7, pp.351-64
29. **Ibid**., Ins.No.8, pp.365-78
30. **Ibid**., Ins.No.9, pp.379 82, Sadanand Nayak **Op.Cit**. pp.88 90

If we ponder over these points again and again the following reconstruction emerges:

1. *Vikrama Taila of Gundabala padmāvati temple inscription and Boppadēva of the remaining two inscriptions are the names of one and the same person.* This is clear from the fact that the Gundabala Padmāvati temple inscription which mentions this person as Boppadēva in the genealogy, begins with the praise of Vikrama Taila[31] who is otherwise not mentioned in that record.

2. Gundabala Padmāvati temple inscription refers to Mallidēva II as grandson of Vikrama Taila (i.e., Boppadēva) while the remaining two inscriptions refer to him as son of Nāgaladēvi, the daughter of Haivaladēvi. *This clearly reveals that Nāgaladēvi and Boppadēva's son (name not mentioned) were matrimonially related as husband and wife.* Therefore Mallidēva becomes grandson for both Boppadēva and Haivaladēvi.

It is really surprising to know *why all the inscription are silent about the father of Mallidēva II, i.e. husband of Nāgaladēvi or son of Boppadēva.* At the same time it is somewhat mysterious, particularly when we look at the extraordinary

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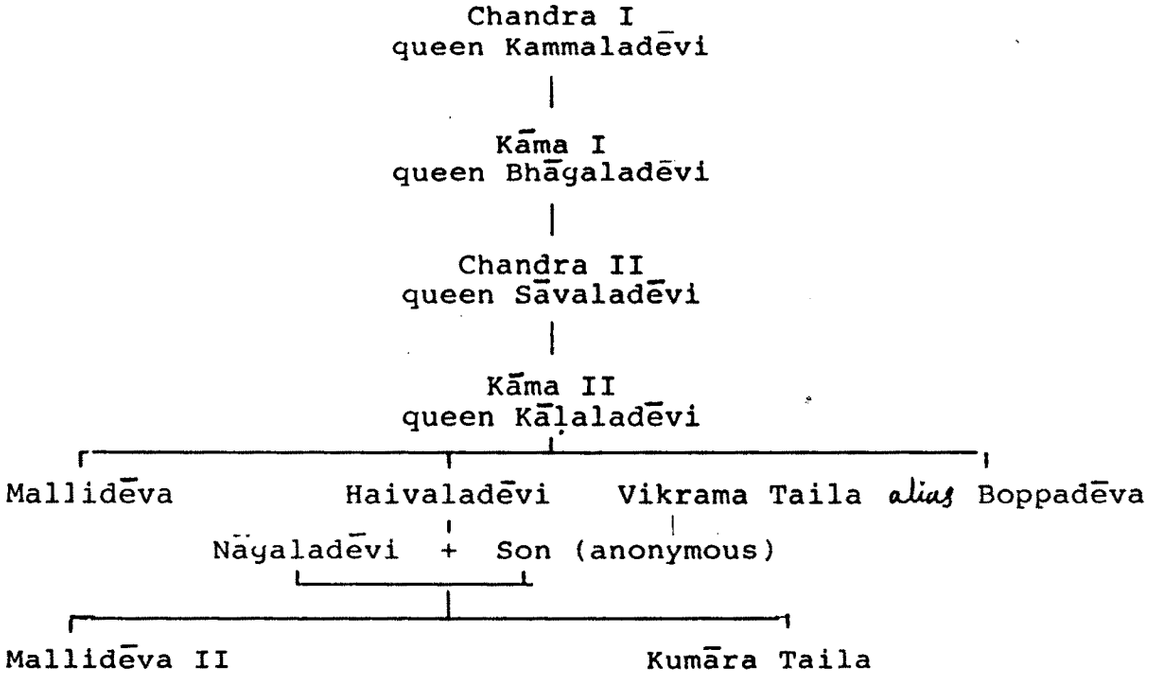
31. **Infra**. Ins.No.6 , pp. 365 78

praises conferred on the remaining members of the family in these inscriptions.

It may be noted that Gundabala Padmāvati temple inscription refers to one Mallidēva as the son-in-law of Vikrama Taila.[32] The wife of this Mallidēva is mentioned as Hampādēvi. *This indicates that Hampādēvi was probably a daughter of Vikrama Taila alias Boppadēva.* It is not known to which family this Mallidēva belonged, but he cannot be identical with Tribhuvanamalla Mallidēva II.

On the basis of foregoing discussion, we may reconstruct the genealogy as follows:



32. **Infra**. Ins.No. 8 , pp. 365-78

The Gundabala Padmāvati temple inscription refers to one Haṭṭaṇada Taila, whose daughter Hampādēvi and son-in-law Mallidēva are stated to have accorded their permission to the donations that were given to the Jaina Basadi at Gundabala.[33] We feel that the correct reading of the first of these names should be Paṭṭaṇada Taila. In the course of our survey in Kumta taluk we came across two inscriptions at Adatare,[34] which are almost similar to each other in text and are dated one and the same day, Sarbajitu Saṁvatsara, Bhādrapada Su. Saptami, Budhavāra Śaka 1089, corresponding to A.D. 1167 August 23, Wednesday. These inscriptions record the grant of Adatare village to certain Brāhamaṇas by one Paṭṭaṇada Tailavarmadēva, who is described as *mahāmaṇḍaḷēśvara, Banavāsi — Puravarādhīśvara, Jayaṁti-Madhukēśvara-varaḷabdha — prasāda, Gōkarṇa — Mahābaḷa-dēvara dibya-śrīpāda-padmārādhaka* and *Sōma-kuḷatilaka*. These epithets apparently indicate that Paṭṭanada Tailavarmadēva was in someway related to the Pāṇḍya family of Śiśugali, though we cannot establish in what way. Paṭṭanada Tailadeva of Gundabala inscription and Tailavarmadēva of Adatare inscription must be an identical person.

It is to be further noted that the Adatare

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33. **Infra**. Ins.No. 8 pp. 365 78

34. **Ibid**. Ins.Nos. 11 12 pp.385 92

inscriptions mention some more persons related to Paṭṭaṇada Tailavarmadēva. These are his brother Mallidēva, his grandson Viradēva, and probably the latter's grandson Kāmadēvarasa. There is also mention of *Mahāpradhāna Kīrtinārayaṇa daṇḍanāyaka*,[35] which is very significant, because this minister is mentioned in some more later inscriptions as will be seen below.

The Gokarna copper plate inscription of Kadaṁba Chakravarti Vīra-Kāvadēvarasa describes the king as ruling from Chandavara (in Honnavar taluk and gives his genealogy. According to it he was the grandson of Vīradēva and son of Taila. The inscription is dated Śaka year 1177 corresponding to A.D. 1256 January 13, Thursday.[36] The Katgal inscription discovered by us, mentions Śrī Kāmadēva described as belonging to Kadaṁba family with capital at Chandrapura and ruling over Haive and Banavasi kingdoms, and also tells of Vīradēva as his grandfather. It is dated 1257 A.D. It is clear that this Kāmadēva is identical with Vīra-Kāvadēvarasa of the Gokarna plates.

In Chandavara there are a couple of inscriptions

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35. **Infra**. Ins.No. 11 pp.385 88
36. **EI**. Vol.XXII. pp.157-163

which mention the rule of Bīradēvarasa. They are dated 1219 A.D.[37] and 1223 A.D.[38] They also refer to Nārāyaṇa daṇḍanāyaka as a minister, which shows that he continued to be associated with this family of rulers right from atleast 1167 A.D.

From a study of these epigraphs, we may now postulate that it was from Bīradēva / Vīradēva that the Kadaṁba line of Chandavara rulers commenced. Since the Adatare inscriptions refers to him as the grandson of Paṭṭanada Tailavarmadēva, it may be suggested that with Paṭṭanada Taila came to an end the line of Pāṇḍya rulers. His daughter, Hampādēvi, married Mallikārjuna (Mallidēva), who may in fact be a member of a Kadaṁba family. It is known that between 1132-46 A.D. a king named Mallikārjuna (Mallidēva) was on the Kadaṁba throne at Hangal.[39] He is perhaps to be identified with the husband of Hampādēvi. Their off-spring Vīradēva occupied the lacuna, which was probably effected by want of a male progeny in the Pāṇḍya line. The Adatare inscriptions also show that from Vijayapura (Gundabala) they shifted the capital to Paṭṭaṇa for sometime. It was only from the time of

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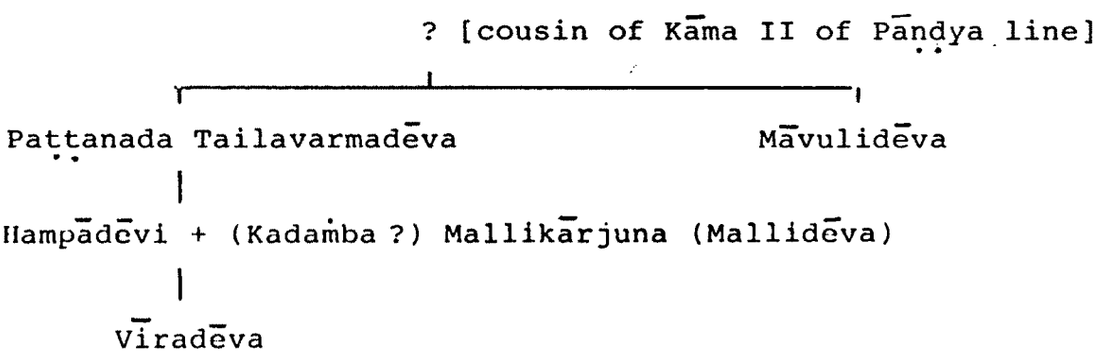
37. **DI.SCI**, 1941-42, No.37

38. **Ibid**. No.38

39. Gopal B.R. **Minor Dynasties of South India**, Vol.I p.

Kadaṁba Vīradēva that Chandavara assumed importance as a capital.

Thus the Pāṇḍya genealogy can be further extended in tabular form after the time of Mallidēva II as follows:



Pāṇḍya Kings of Śiśugali

Chandra I

There are three inscriptions[40] which give information about this king. But none of them specifically mentions any achievement of his. They simply contain poetic praise of the king as the ruler of Śiśugali. Yet he seems to be the real person who brought to fore the prospects of this dynasty. For the records found in Gundabala refer to the 'Sōmavaṁśa' rather than 'Pāṇḍyavaṁśa', apparently the family of king Sōma or Chandra who in reality was of

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40. **Infra**. Ins.Nos.7 8 pp.351-78 EC VII Sk.99

Pāṇḍya origin. Fortunately, we atleast know that his queen was Kammaladēvi.

Kāma I

Kāma I was the son of Chandra I and Kammalādēvi. His specific achievements also are not known. The records just confer on him a few traditional praises in poetic languaye. He is described as one who was horrible to the invincible enemy kings. This shows that he was extremely valorous. He is also compared to Kāma, the son of Vishṇu and Lakshmi, to the women folk. We can only infer that he kept up the dignity of the dynasty established by his father Chandra I. The queen of Kāma I was Bhāgaladēvi. She is described as *rājaputrī-ratna* (gem of princesses).

Chandra II

Chandra II was the son of Kāma and Bhāgaladēvi. Even here, like above kings, we do not get better information than poetic praise conferred on him, such as, "To whom is any courage left after beholding this brave one; where will any strenth of arm remain after opposing this strong armed one; the proud retain their usual firmness only as long as his brows are straight on his face (i.e. until he frowns) ; thus does the world praise Chandra".[41] He is

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41. EC. Vol.VII (old) sk.99, pp.65-67

also described as a wish-fulfilling tree of the *Sōmavaṁśa*.[42] His queen was Sāvaladēvi. In the Tumbolli inscription it is clearly mentioned that Śisugali continued to be his capital.[43]

Kāma II

The son of Chandra II and Sāvaladēvi was Kāma II. It is from the time of this king that we get the epigraphs of the dynasty. This itself indicates the rise of the family of the Pāṇḍyas of Śisugali under him.

The earlier records of this king are the hero-stone inscriptions from Kekkar and Haladipur. They are dated 1078 / 1079 A.D. They provide some information about certain battles fought by king Kāmadēvarasa (spelt variously as Kāmadēvarasa, Kāvadēvarasa, etc.). The earlier of these inscriptions is the one found on a pillar in the Ammanavara temple at Kekkar.[44] Śaka 1000 (= 1078 A.D.) is the date of the record. The record speaks of the death of certain Padavala Nandi and his grandson Paḍavaḷa Buddha at Gokarna, apparently in a battle fought near that place. It also extolls the valorous personality of both

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42. **EC.** Vol.VII (old) sk.99, pp.65-67
43. **Infra.** Ins.No.7 , pp. 351-64
44. **Ibid.** Ins.No.1 , pp.331-34

these persons. A relative of these persons, named Paḍavala Hācha, described as the *Rakshapala of Kaḍatōke* is stated to have set up the hero-stone in Śaka 1000. Paḍavaḷa Hācha is also described as *Kāvadēvana Kaṭṭidalagu.* . He and Bōgōriga are said to have destroyed enemies as far as Paive, Teṅkalu-Koṁkaṇa and Banavāsi. Two more persons Kasapa and Nanniga also died in the encounters. These descriptions apparently imply the following facts:

1. Paḍavaḷa Nandi, Paḍavaḷa Buddha, Paḍavaḷa Hācha, Bōgōriga, Kasapa, Nanniga etc, fought battles on behalf of Kāvadēva
2. One of the scenes of battle was Gōkarṇa. The battles took plce in Śaka 1000 (= 1078 A.D.).

Another undated hero-stone record also from Kekkar gives an account of the battle fought between *Mahāmaṇḍaḷēśvara Ponnāvara – puravarādhīśvara-Kāvadēvarasa and Gōkarṇa – puravarādhīśvara-Nāgavarmarasa* in the field called *Ballāḷa bayalu.*[45] The inscription speaks of one Badamma of Jalavaḷḷi having killed and conquered many soldiers. Yet another inscription from Kekkar itself,[46] dated Śaka 1002

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45. **Infra**. Ins.No. 4 , pp. 343-45
46. **Ibid**. Ins.No. 2 , pp. 335-39

(= 1079 A.D.), informs about the death of Heggaḍe Mārasiṅga who was treacherously killed by Nāgavarmarasa. Mārasinga is described as *Kekkāra – gelluga* (i.e. conqueror of Kekkar). This record contains a beautiful euology of Mārasiṅga.

The hero-stone inscription from Haladipur is also dated Śaka 1002 (= 1079 A.D.)[47] and the same day as the above Kekkar inscription. We are told that on that date the Ponnāvara fort was conquered by *Mahāmaṇḍaḷēśvara-Ponnavara-Puravarādhīśvara-Kāvadēvarasa*. The fort had been constructed by Jayakēśi and in the battle for the fort, Muddugahaḷiyita, son of Javana of Tatrahala having killed soldiers fell in the battle.

From the study of above records the following facts emerge:

1. In Śaka 1000 (= 1078 A.D.) there were encounters between the forces of Ponnāvara-Puravarādhīśvara-Kāmadēva and the ruler of Gokarna
2. The battles assumed serious proportions so as the involve the region from Gokarna to Banavasi in the north to Haive in the south.

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47. **Infra**. Ins.No 3 , pp.340-42

3. In Śaka 1002 (= 1079 A.D.) the scenes of battles were concentrated particularly in the region of Kekkar and Honnavar

4. Honnavar fort had been got built by Jayakēśi

5. Nāgavarmarasa of Gokarna captured the Honnavar fort in Śaka 1002 (= 1079 A.D.)

6. That Kāvadēvarasa was the real ruler of Honnavar is is revealed by the epithet *Ponnavāra-puravarādhīśvara*

7. Sometime before Śaka 1002 (= 1078 A.D.) Kāmadēvarasa had lost Honnavar to Nāgavarmarasa.

8. In Śaka 1002 (= 1078 A.D.) Kāmadēva reconquered Honnavar from Nāgavarmarasa

An inscription from Galaganath in Haveri taluk of Dharwad district,[48] dated 1080 A.D., June 20, belonging to Chālukya Vikramāditya VI, mentions *Mahāmaṇḍalēśvara* Chenna as governing Belluhōge-70, Mūvattārumbāḍa, Koṇḍavaṭi, Mahaligenāḍu and other divisions extending upto Haive. At that time he was ruling from the fort at Banavasi. The inscription reveals the vanquishing of a *Goggi of Haive* and a *Malapa Nāgavarma* as follows:

bēsanaṁ-Chalukada-simhakshitipati-bēsasal-bandapaṁ Channugaṁ-

48. SII. Vol.XVIII, No.88, line nos.48-52

rakkasa — rūpaṁ toral-end-aṭṭibhoyadimid-aḷparaṁ-kappamaṁ-Goggi-ullaṛttamaṁ-koṭṭ-adigerayidan-ā-Paiveyoḷ-Nāgavarmaṁ-posa-kappaṁ-dettaninnuḷḷida maḷaparalkaṁji-tann-enduda-embar—misukāḍal-barkkuve-pelsanigam - asanigam Channugaṁgaṁ javaṁgaṁ.

From the above reference it becomes apparent that sometime before 1080 A.D. Haive region was attacked by Channa, the subordinate of Vikramāditya VI. However, the record does not mention Haive-500 and Koṁkaṇa-900 divisions as under the control of Channa. So, from this we may infer that Chenna's suzerainty over this region was only nominal. This is also proved by the records of Kāmadēva referred to above.

The Tumbolli record[49] while praising Kāmadēva II states that he had an encounter with Āḷvadēva (i.e. Āḷupa king).

The last inscription of this king is the Balligave record[50] which summarises the personality of the king as follows:

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49. Oreyaṁ Kaṭṭidanikkidaṁ nigaḷamaṁ chaṁgoḷpa bhūpaṁge nāḍariyal — **Āḷvara-dēva**nallige kaḷaṁ beḷdeyde būta(nga) muṁneredāṭaṁ baḷikaṁji baradire gellaṁ goṇḍa ..... etc ; **Infra**, Ins.No.7 , line nos. 48-52

50. EC. Vol.VII (old), sk.99

"The fortune of a hero was to him as his Rati, great wars were as his spring seasons, with him by nature abode the power with poisoned arrows to send brave enemies to the society of the celestial nymphs,- thus does all the world, declaring him to be indeed Kāmadēva (the god of Love) praise Kāmadēva".[51] The date of this inscription is 1112 A.D. It also gives us his titles of which the following are particularly noteworthy for our present purpose:

Pāṇḍya-vaṁśa-chūḍāmaṇi, Komkaṇa-rāshṭrapāla Gōkaṛṇa-puravarādhīśvara-śrīmat-Tribhuvanamalla Kāvadēvarasa. From these epthets we can make out that Gokarna was his capital at this time, that he was a feudatory of Vikramāditya VI, that his suzerainty had spread over a larger region signified by Komkaṇa and that his country was enjoying peace and prosperty at that time.

On the basis of above inscriptions we may reconstruct the story of Kāma II as follows:

The capital of the Pāṇḍyas of Śiśugali had been shifted to Ponnāvura (i.e. Honnavar) sometime before 1078 A.D. This shift must have taken place during the reign of

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51. EC. Vol.VII. (old). sk.99

Kāma II himself, for the fort of Honnavar was built by Jayakēśi I. This Jayakēśi must be Jayakēśi I of the Kadaṁba dynasty of Goa. (c.1050-1078 A.D.). In the records of the Kadaṁba dynasty of Goa we are told that Jayakēśi I had defeated a certain Kāma.[52] In our opinion this Kāma was no other than Kāma II of the Pāṇḍyas of Śiśugali. It is well known that owing to rivalry, disputes and misunderstanding between the two brothers Sōmēśvara II and Vikramāditya VI of the Kalyāṇa Chālukya dynasty, there was polarisation of the feudatories of the Kalyāṇa Chālukyas. Jayakēśi of the Goa Kadaṁba dynasty was prominent among those who took side of Vikramāditya VI. Before the scores between Sōmēśvara II and Vikramāditya VI were settled, resulting in the accession of Vikramāditya VI on Kalyāṇa Chālukya throne in 1076 A.D., the latter with the help of Jayakēśi had carried out an expedition in which Āḷupas were defeated.[53] This defeat must have taken place slightly before 1076 A.D. Because Kāma II, then a petty chief, was probably one of the first victims of the campaign and in all probablity his subjugation resulted in his taking sides of Vikramāditya VI in the latter's endeavour against Sōmēśvara II. So also sometime before 1076 A.D. Jayakēśi must have fortified Honnavar while

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52. Gopal B.R. **Minor Dynasties of Southa India: Karnataka** pp.52-53

53. **Ibid.**, p.34

preparing for the offensive against the Ālupas of South Kanara. The Tumbolli inscription records this memorable service rendered by Kāma II in the campaign against the Ālupas. When the campaign succeeded, it brought laurels to Kāma II and he was rewarded with the fort of Honnavar, which henceforth became one of his capitals. This is known from his epithet *Ponnāvura-puravarādhiśvara*. Even after Vikramāditya VI ascended to the throne, there were some chiefs disloyal to his authority. The inscription dated 1080 A.D., refering to Chenna as subduing Goggi and Nāgavarma of Haive-malapa region is one apparent indication of this.[54] One more evidence in this connection is the hero-stone inscriptions of Kāma II refering to the skirmishes between himself and Nāgavarmarasa of Gokarna. It appears that Kāma II lost his ground, against his adversary Nāgavarma of Gokarna for sometimes but regained his hold around 1079 A.D.

The fact that Nāgavarma was deprived of his capital is revealed in the Balligave record of 1112 A.D. The inscription attributes Kāma II with the epithet Gokarna-pura-varadhiśvara. This indicates that by 1112 A.D. Gokarna had become his capital. Now he was a

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54. SII.Vol.XVIII. No.88, Line nos.48 52

prominent feudatory chief as the safeguarder of *Komkaṇa-rāshṭra (Komkaṇa-rāshṭrapāla)*.

By the time of Balligave record, the area ruled over by Kāma II had begun to enjoy peace and prosperty. Hence he was not ruling in happiness and entertainment *(sukhasaṁkathā-vinōdadiṁ-rājyaṁ geyyuttaṁ)* hearing discourses on Śaiva religion *(Śivadharma-kathānatāprasaṇgadeḷu)*. In fact *he was a staunch follower of Śiva*, so much so that a verse extolling his supernatural power of dispelling diseases like leprosy is common in many of the inscriptions of his great grandson Mallidēva II. Both Haive and Komkaṇa administrative divisions were under him at this time, but Banavasi-12000 was not. This is implied by the fact that in this inscription Anantapāla, the administrator of Banavasi-12000, is not mentioned as his subordinate.[55] As such Balligave, where he made grants to Śaiva temple, was not included in his dominion. The grant seems to have been approved by Anantapāla-daṇḍanāyaka. Mallikārjuna Bhatta the composer of the Balligave inscription, was probably patronised by him.

The name of his senior queen Kālaladēvi is known from

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55. EC.Vol.VIII (old) Sk. 99. Line no.36

the later records of the dynasty.[56] Thus the Pāṇḍyas of Śiśugali rose to prominence under the aegis of Kāma II, which they retained atleast as late as 1142 A.D.

Mallidēva I

Mallidēva I succeeded Kāma II. A couple of verses in the Padmāvati temple inscription at Gundabala praise him. We are told that Jaladhibṛāta (Sea), Agādhipa (the lord of mountain), Pavanaja (son of Vāyu) Kalpāṅghṛipa (wish fulfilling tree), Śankara (Śiva), Kuliśāstra (Indra) Kusumāyudha (Manmatha) and Harikuḷa (Vishṇu) gave away to him their own qualities of *Bala* (prowess) *Dāna* (the capacity of giving gift) *Ājñe* (command), *Vaibhava* (prosperty) *Saundarya* (beauty) and *Saurya* (valour) respectively.[57] In the next verse it is informed that by the power of his sword he uprooted the unyielding enemy kings, forcefully acquired their wealth, and conquered the region comprising Hāngal, Halasige, Haive, Sāntaḷige, Koṁkaṇa-saptaka up to the oceans, Banavāsi etc. However, it should be noted that in the remaining records the same verse occurs in connection with Mallidēva II. So it may be surmised that this verse has by mistake gone into the credit of Mallidēva I in this particular inscription.

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56. **Infra**. Ins.No.7 pp 351-64

57. **Ibid.**, Ins.No.8 , pp. 365-78

The inscription from Gundabala has a verse which praises Mallidēva as a *Vajra-kavacha* to kings who seek refuge under him and a lion to powerful enemies.[58] The same verse occurs in Tumbolli record also. So, on this ground it may surmised that Mallidēva I only kept up the dignity of his predecessor.

Mallidēva I either did not have a male issue, or if he had one that one must have predeceased him. That is why Vikrama Taila *alias* Boppadēva is mentioned as his successor in the inscriptons.

Kāma II had a daughter named Haivaladēvi and a younger son named Vikrama Taila or Boppadēva.

Vikrama Taila alias Boppadēva

From the epithet *nṛipadhīra* and *Bhūmipālaka*[59] attributed to Vikrama Taila in inscriptions it may be assumed that he ruled for some time after Mallidēva I. There is no specific achievement credited to him in inscriptions, except certain traditional praises of his valour. His son, whose name is missing in all the records

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58. Nayak Sadanand.. **Sāhitya Samśodhane mattu Samālōchane** pp.88-91 Line no.22

59. **Infra**, Ins.No.8, pp.365-78, Line no.30

available so far, seems to have married the daughter of his elder sister Haivaladēvi, viz. Nāgaladēvi. Because of the fact that Vikrama Taila's son is not named, one may assume that he predeceased his father before succeeding to the throne. Born of Nāgaladēvi and anonymous son of Vikrama Taila were two sons, namely, Mallidēva II and Kumāra Taila.

Mallidēva II

Vikrama Taila was succeeded by his grandson Mallidēva. Five records of his reign-period are found. They are dated in 1141-42 A.D. Apart from the traditional praises conferred on this king, there is one particular verse which repeats in all the major inscriptions accrediting him specific military achivements. We are told that the enemy kings who were not ready to bow to him voluntarily were uprooted by him. Not only that, even their family wealth was forcefully taken away by him. With the strength of his sword he subdued the region comprising Hāngal, Halasige, Banavāsi, Haive, Sāntalige, Komkaṇa-saptaka and Male.[60]

Around 1141-42 A.D. he was the lord of Haive-500,

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60. **Infra**. Ins.No.7 , pp. 351-64, Line nos. 45 and 46

Komkaṇa-900, Banavasi-12000, Sāntalige-1000 and was ruling from his capital Siriyur in peace and prosperity.[61]

His contemporary imperial ruler of the Kalyāṇa Chālukya dynasty was Jagadēkamalla II. In his reign there were frequent attacks from the Hoysaḷas of Dorasamudra, particularly under Vishṇuvardhana. The latter captured Hangal and Bankapur around 1141 A.D.[62] But the Chālukyas and their allies were posing stiff opposition to him. Probably because of the offensive against the Hoysaḷas, Mallidēva II might have met with some success. That is how he claimed to have conquered Hangal, Halasige etc.

The fact that in none of his inscriptions his superior authority is referred to should make one to believe that even though the Pāṇḍyas continued the tradition of mentioning feudatory status by the epithet *Mahāmaṇḍaḷēśvara* for all practical purposes they behaved independently.

Tailavarmadēva of Paṭṭana

After Mallidēva II there are a couple of inscriptions

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61. **Infra.** Ins.No.7 , pp.351-64 Line nos. 53 to 56

62. Gopal B.R. **The Chālukyas of Kalyāṇa and the Kalachuris,** pp.316,317

from Adatare dated 1167 A.D.[63] in which one Pattanada Tailavarmadēva is referred to with the titles recalling those of the Pāṇḍya rulers of Śiśugali. As mentioned above he was probably identical with Pattaṇada Tailadēva mentioned in the Gundabala inscription of Mallidēva II and was a distant cousin of the latter. The centre of activity of the Pāṇḍyas seems to have shifted from Gundabala to Pattaṇa (identical with Uppina Pattaṇa in Kumta taluk). However but for the fact that he made grant of Adatare and that he had Kīrtinārāyaṇa daṇḍanāyaka as his minister, no other information about this ruler is known. He was probably the last member of the Pāṇḍya dynasty of Śiśugali and after his death the rulership passed on into the hands of a member of the Kadamba dynasty who was closely related to him.

Chronology

In respect of the chronology of the Pāṇḍyas of Śiśugali, the most important clues are provided by the inscriptions of Kāma II and Mallidēva II. It has already been pointed out that the earliest known records of the dynasty are those of Kāma II. The Kekkar hero-stone inscription mentioning Paḍavaḷa Buddha is dated Śaka 1000,

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63. **Infra**., Ins.Nos. 11, 12. pp.385-92

equivalent to 1078 A.D.[64] His next inscription from Kekkar[65] and Haladipur[66] refer to Śaka 1002, corresponding to 1079 A.D. As pointed out above, the fort at Honnavar was built by Jayakēśi I of Goa Kadaṁba dynasty, sometime between 1070 and 1076 A.D, the latter being the year of accession of Vikramāditya VI. Since both these inscriptions from Kekkar and Haladipur describe Kāmadēva as Ponnāvara-puravarādhiśvara during 1078-79 A.D., it becomes apparent that atleast for sometime before that year he would have made Honnavar his capital. By this we can fix approximately the date of accession of Kāmadēva between 1070-75 A.D. The last know date of Kama II is 1112 A.D. (Balligave inscription).[67]

The inscriptions of Mallidēva II are dated 1141-42 A.D. Here the king is called with an epithet *Tribhuvanamalla*, which was a typical title of Vikramāditya VI. During his reign period it had become common for the subordinates to assume the epithet *Tribhuvanamalla* borne by Vikramāditya VI. The last year of rule of Vikramāditya VI is 1125 A.D. Therefore, it may be surmised that Mallideva II came to the throne before the death of

64. **Infra**. Ins.No. 1 pp.331-34
65. **Ibid**., Ins.No.2 pp.335-39
66. **Ibid**., Ins.No.3 pp.340-42
67. **EC**.Vol.VIII (old) Sk 99

Vikramāditya VI, i.e. before 1125 A.D. Since the inscriptions of Mallidēva II are dated between 1141-42 A.D., it is clear that he ruled for about seventeen years.

So far as the dates of the kings from Chandra I to Chandra II and Mallidēva I to Mallideva II are concerned one has to depend upon surmises.

Assuming that Kāma II ascended the throne in 1070 A.D., a rule of about 25 years for each of his predecessors may be suggested. In that case the dates of kings from Chandra I to Kāma II would be as follows:

Chandra	c. 995-1020 A.D
Kāma I	c.1020-1045 A.D
Chandra II	c.1045-1070 A.D
Kama II	c.1070-1113 A.D

The starting date for Chandra I, i.e. c.995 A.D., does not conflict with any other evidences available in the Haive region around that period, such as the herostone inscription of Ponnama dated 978 A.D.[68]

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68. PKRBP., pp.5-7

So far as the dates of the kings after Kāma II and before Mallidēva II are concerned, they may be placed in the reign of Vikramāditya VI himself, i.e. 1113-1125 A.D. Kāma II ruled for a long time may be atleast 43 years, and his queen Kalaladēvi was still alive on the date of Tumbolli inscription. If only 12 years reign period is assigned for the kings between Kāma II and Mallidēva II, then the above evidence fits in well. It is necessary to accommodate the reign periods of the two kings within a span cf 12 years because, as already pointed out, Kāma II was succeeded by his son Malla I and Boppadēva / Taila respectively before the throne passed on to Mallidēva II. It is natural that since Kāma II ruled for a long time, his sons probably had shorter reigns. In the absence of any reliable evidence one can assign 6 years each for Mallidēva I and Boppadēva / Taila.

The next inscription of the dynasty belongs to 1167 A.D. in which Pattana Taila appears as the ruling chief.[69] It has been argued above that he was succeeded by his grandson (by his daughter) Viradēva, a member of the Kadamba family. It is difficult to fix the closing date of Pattana Taila's rule. But it can only be

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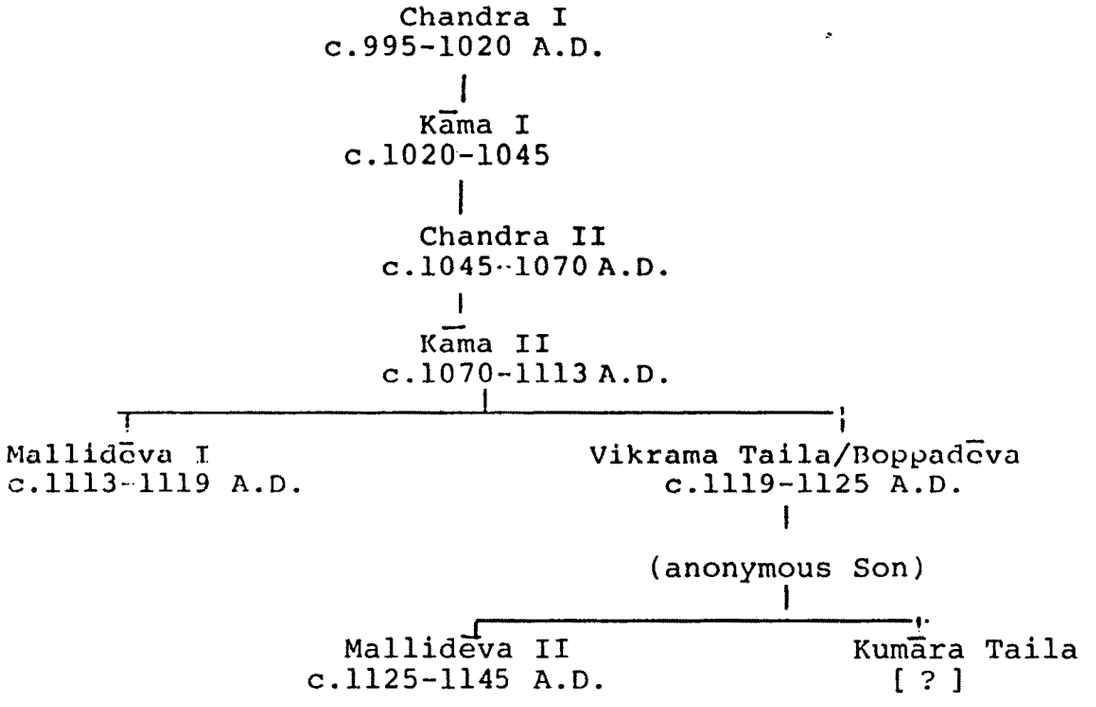
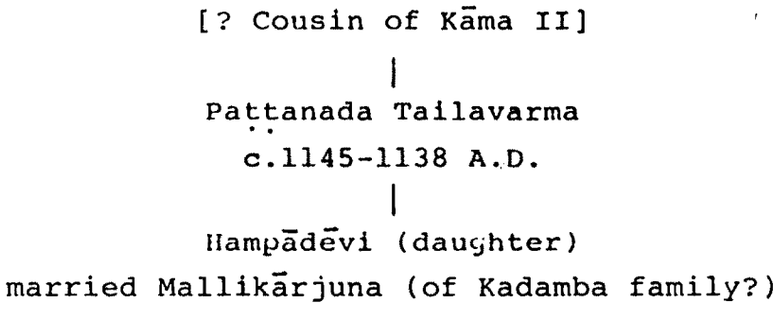
69. **Infra**., Ins.Nos. 11 12 pp.385 92

reasonably asserted on the basis of Mugdur hero-stone inscription of Hangal Kadaṁba Kīrtivarma[70] that his rule came to an end before 1183 A.D. Owing to the paucity of any other record, the reconstructed chronology of the whole dynasty would be as follow



Pattanada Taila's Genealogy



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70. Padiyar S.V., "Kadaṁba Kīrtidēvarasana Mugadur Vīragallu Śāsana" **Karnāṭaka Bhārati** Vol.XXIV/1 pp.118-22

CHAPTER-VII

THE CHIEFS OF GOKARNA

Nāgavarmma

While tracing the history of the Pāṇḍyas of Śiśugali reference was made to certain inscriptions from Kekkar[1] and Haladipur[2] which mentioned one Nāgavarmarasa bearing the epithet *Gōkarṇa-Puravarādhīśvara*. The inscriptions reveal that about the close of the seventh decade of the 11th century, this chief of Gokarna had conquered the fort of Honnavar which had been built earlier by Jayakēśi and which was under the control of Kāmadēva II of the Pāṇḍya family of Śiśugali. This clearly shows that a family of chiefs ruled in the Coastal region with Gokarna as headquarters. In the 11th and 12th centuries some more

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1. **Infra**. Ins. No. 1 pp. 331-34
2. **Ibid**. Ins. No. 3 pp. 340-42

references are available to this chief Nāgavarma. Thus an inscription from Galaganatha[3] in Haveri taluk of Dharwad district dated 1080 A.D. contains an euology of a *Mahāmaṇḍalēśvara* Channarasa who is said to have defeated Nāgavarma in Haive and received tributes from him. This event is said to have taken place at the orders of *Simhakshitipati* of the Chālukya family, i.e. Jayasimha II (1015-1044 A.D.). If this Nāgavarma is idèntical with his namesake mentioned in Kekkar and Haladipur inscriptions, then Nāgavarma of Gokarna would have to be regarded as being active so early as 1040 A.D. There is an inscription from Bavikeri[4] mentioning Śaka 1035 and referring to *Mahāmaṇḍalēśvara* Nāgavarma. It would correspond to 1113 A.D. Similarly another inscription from Kadbal[5] in characters of 12th century informs that Koṭiga, son of Kālāchāribarma, died in a battle when *Mahāmaṇḍalēśvara* Jokkidēvarasa marched forth towards Haive against Nāgavarma. Perhaps we may regard all these Nāgavarmas as identical, in which case he may be considered as active between 1040 and 1113 A.D.

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3. SII. Vol.XVIII, No.88, Line nos. 48-52
4. ARIE 1945 50 Infra., Ins.No. pp. ADB. No.133
5. ARSIE 1939-40, Ap.B. No.39

The rise of the Pāṇḍyas of Śiśugali particularly under Kāma II seems to have adversely affected the prospects of the chiefs of Gokarna. In 1112 A.D. Kāma, is described as the *lord of the city of Gōkarṇa* and this shows that Nāgavarma had been reduced to insignificant position. After Nāgavarma we no more hear of any chiefs ruling with Gokarna as headquaters.

CHAPTER-VIII

THE KADAṀBAS OF CHANDĀVARA

Introduction

The exsistence of a family of Kadaṁba rulers below the Ghats in Uttara Kannada region was for the first time brought to light by R.S.Panchamukhi in 1940-41. Most of the records belonging to this dynasty noticed by him were herostone records. It was found that the rulers of this family claimed Chandrikāpura or Chandavara as their capital,[1] which made the learned scholar to designate them as the Kadaṁbas of Chandavara. While this designation was no doubt justified, there was some confusion created by Panchamukhi's accounts in which he identified rulers like Kāma, Mallidēva etc., as members of this family. It has been already shown above that some of the rulers mentioned under the Kadaṁbas of Chandavara by Panchamukhi really

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1. PKRBP. 1941-46. p.6

belong to a different family, namely the Pāṇḍyas of Śiśugali[2]. The confusion primarily owed to the fact that the members of both the families used certain common epithets, like *Gōkarṇa Mahābalēśvara-pāda-padmārādhaka, Banavāsi puravāradhīśvara etc.*

But this common epithet seemed to connect the two families in one way or the other, because the other Kadamba families like the Kadambas of Goa and the Kadambas of Hangal did not possess all these titles.

Relation between the families of the Pāṇḍyas of Śiśugali and the Kadambas of Chandavara

The riddle of the relation between the Pāṇḍyas of Śiśugali and the Kadambas of Chandavara seems to get solved now because of the discovery of two new inscriptions at Adatare in Kumta taluk of Uttara Kannada district having an identical text. These inscriptions are dated Śaka 1089, Sarvajitu Bhādrapada Śu. 7, *Budhavāra*, Anurādha nakshatra, corresponding exactly to Wedensday, 23 August, 1167 A.D.[3] They purport to belong to

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2. Supra. pp.54-95 Ganapati Gouda S. **The Problem of the so called Kadambas of Chandavara (A Hitory of the Pandyas of Sisugali)**,(M.Phil dissertation submitted to the Karnatak University, Dharwad).
3. Infra, Ins.Nos. 11, 12, pp.385-92

Tailavarmadēva of Paṭṭaṇa, who claimed to be a member of the Lunar race. The Pāndyas of Śiśugali as has been seen earlier, also claimed descent from Sōmavaṁśa or Lunar race. This apart, one Paṭṭaṇa Tailavarma is also mentioned in the inscription of 1141-42 A.D. from Gundabala which is a record of *Tribhuvanamalla* Mallidēva of the Pāndya family.[4] We are inclined to identify these two Tailavarmas of Paṭṭaṇa as identical, since there is not much chronological gap between the two inscriptions.

It is interesting to note that these very inscriptions of Adatare also refer to Paṭṭaṇa Taila's brother Māvulidēva and grandson Vīradēva who set up the stone inscriptions. Further it is also stated that Vīradēva's grandson Kāmadēva was associated with *Mahāpradhāna* Kīrtinārāyaṇa *Daṇḍanāyaka* and looked after the continuation of the grant given. Thus we have a genealogical information from the Adatare inscriptions which can be represented by the following table:[5]

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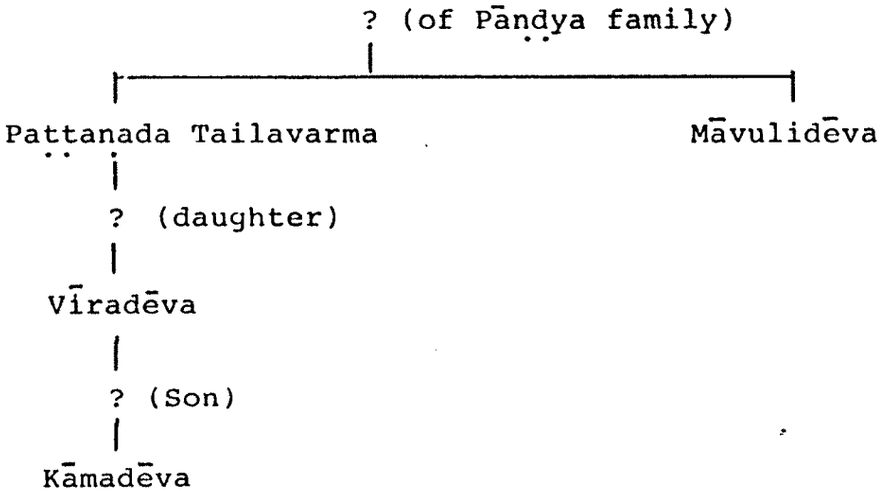
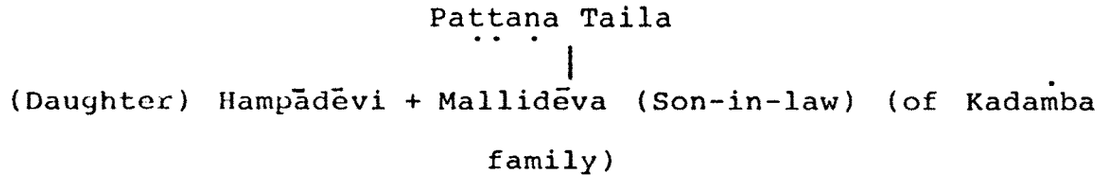
4. **Infra**., Ins No. 8 pp. 365-78
5. **Ibid**.. Ins Nos 11 12 pp **385-92**



From the Gundabala inscription we have the following table about the family of Pattana Taila.[6]



The Chandavara inscription of Kadamba Chakravartti Pratāpa Biradēvarasa dated 1219 A.D. mentions *mahāpradhāna* Nārāyana *sandhivigrahi*.[7] Another inscription of Chandavara dated 1223 A.D. refers to the construction of the Yoga-Narashimha temple at Chandavara by *mahapradhāna*

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6. **Infra**., Ins No.8 , pp.365-78
7. **DLSCI**. 1941 42, No.36 p.19

Nārana-daṇḍanāyaka also called Kīrtinārāyaṇa daṇḍanātha.[8] This inscription helps us to identify that mahāpradhāna Kīrtinārāyaṇa had been the minister of Bīradēva-Vīradēva right from 1167 A.D. It also shows that Bīradēva of Chandavara inscription[9] is identical with Vīradēva of Adatare inscription.[10] As such Vīradēva mentioned in the Adatare inscription has to be considered to belong to the Kadaṁba family and not Sōmavaṁsa to which Paṭṭana Taila belonged. Therefore Vīradēva cannot be the son's son of Paṭṭana Taila. He can be his daughter's son. In which case, his daughter could have been married to a member of a Kadaṁba family. We suggest that Vīradēva was probably the son of Hampādēvi and Mallidēva. In that case the former like his father would be a member of the Kadaṁba family.

On comparing these two tables, we obtain the following genealogical table which explains the relation of the Pāṇḍya family Śiśugali with the Kadaṁba family of Chandavara :

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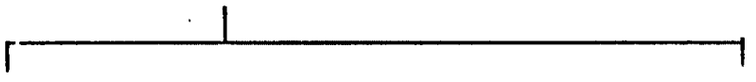
8. DLSCI., 1941-42, Sampath M.D., "Chandavara Inscription of Kadamba Viradevarasa" **Journal of the Epigraphical Society of India**. Vol.XI pp.88-94
9. Sampath M.D. **Op.Cit**. pp.88-94
10. **Infra**., Ins.No.II, pp.385-88

(A member of Pāṇḍya family)

Anonymous



Pattanada Tailavarma — Māvulidēva

Hampādēvi married Kadamba Mallidēva

Vīradēva (Kadamba)

(? son, anonymous)

Kāmadēva

Vīradēva or Biradēva

An inscription from Mugdur[11] in Siddapur taluk of Uttara Kannada district, belonging to the reign of Hangal Kadamba king Kīrtidēvarasa, states that Vīradēva was attacked at Eleganali, whence Biradēvarasa made a counter attack on Kiriyamāhalige and Mugaduru. In the battle that ensued Kanna gāmuṇḍa died a heroic death. Though the name of the family of Vīradēvarasa is not mentioned here, it may well be assumed that he belonged to the Kadamba family of Chandavara. The inscription is dated 16th regnal year of Rāyamurāri Sōvidēva, corresponding to 1183 A.D. By this time probably Pattana Taila had passed away.

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11. Padigar S.V., **Karnāṭaka Bhārati** Vol 24/1 pp-122

Of the next two inscriptions of Vīradēva from Chandavara,[12] the earlier is a hero-stone dated 21 March, 1219 A.D. It states that the king proceeded against Mallidēva of Gutti and in the course of cavalry fight at Sūḷiyakere, Sāmeya Nāyaka, a pet servant of *mahāpradhāna sandhivigrahi*, fell fighting in the battle. The inscription clearly shows that Bīradēva was on the offensive, which took him above the ghats.

The other inscription from Chandavara[13] belonging to his reign is dated 1223 A.D. In this record all the traditional epithets of the Kadaṁba family have been given to Bīradēvarasa, like *Banavāsi-puravarādhiśvara*, *Kadaṁba-chakravartti-Mayūravarma-Kulabhūshaṇa*, *Kadaṁbara-ābharaṇa*, *Jayantī-Madhukēśvaradēvalabudha-varaprasāda*, without mentioning an imperial power. Apart from this an elaborate praise of the king is included. Kīrtinārāyaṇa-daṇḍanātha, described as a *brahāmaṇa* belonging to Āṅgirasa Gautama *gōtra*, and the son of Sōma and Chandrāṁbikā, is also praised in the record. He is stated to have installed his family god Paripūrna-Yōganarasiṁhadēva, for which certain grants are recorded.

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12. **DLSCI**. 1941 42, No.36. p.19
13. Sampath M.D. "Chandavara Inscription of Kadaṁba Bīradēvara" **Journal of the Epigraphical Society of India** Vol XI pp 88-94

An inscription from Sorab taluk[14] belonging to the reign of Seuna king Singanadeva II (A.D. 1198-1242) seems to refer to Biradevarasa of Chandavara as a subordinate of Seuna ruller. Biradeva is stated to have granted Tellanagere for the benifit of god Kotinatha Parvatiramana. The record is however undated, and as such is to be placed between 1198-1234 A.D. It however shows that the activities of Chandavara Kadambas under Viradeva were not confined to the region below the ghats at this time. The inscription of Kamadeva, the grandson of Viradeva from Kamalikoppa[15] (Sorab Taluk) also demonstrates the activities of the Kadambas of Chandavara over a wider geographical area.

The next inscription mentioning Viradeva is the Gokarna copper plate record.[16] It gives the genealogy of Vira Kavadeva as follows.

Vira

|

Taila

|

Vira Kavadeva

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14 EC VIII (old) Sb No.276

15 **Ibid.** Sg No 30

16 EI. Vol.XXVII. pp 157 163

It is clear that Vīra or Biradēva was the grandfather of Vīra-Kāvadēva. We have a newly discovered record of Vīra Kāvadēva dated 1246 A.D.[17] corresponding to the 12fth regnal year of the king. Obviously he must have commenced his reign in 1234 A.D. It is not known whether Taila the father of Kāvadēva ever ruled. The Katgal inscription of 1256 A.D.[18] mentions Kāvadēva as the grandson of Vīradēva of Chandavara skipping the name of Taila. If this is of any significance, it may be that Taila did not come to the throne at all. It that case Vīradēva would have ruled upto 1233-34 A.D. However, an inscription of c.1260 A.D. from Kamblikoppa[19] (Sagar taluk of Shimoga district) refers to Kadaṁba Chakravartti Kāvadēva, the son of Chandavarada Tailapadēva. In any case if at all Taila ruled it would have been between 1225 to 1234 A.D.

Vīra Kāvadēva

The Kabragi[20] (Kumta taluk, Uttara Kannada Dist.) inscription of Pratāpa Vīra Kāvadēvarasa of the Kadaṁba family ruling from Chandrikāpura is dated the 12fth regnal year, Viśvāvasu, Vaiśaka Su.3, corresponding to Sunday

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17. **Infra.**, Ins.No.13, pp.393-97
18. **Ibid.**, Ins.No.14, pp.398-400
19. **EC.**, Vol.VIII. Sg.No.30
20. **Infra.**, Ins.No.13 pp.393-97

29 April, 1245 A.D. This would imply that Kāmadēva, the grandson of Viradēva and the son of Taila, succeeded to the Kadamba throne around 1233-34 A.D. The Kabragi stone inscription is the first so far known inscription mentioning him as an independent ruler. The traditional titles like *Mārkkoḷuvaragaṁḍagaṁḍa-baṁgārajjanasiṁha-sāhasōttuṅga-sahajamṛigāmodāmōda-Śrī — Gōkarṇa — Mahābaḷadēvara-dibya-śrīpāda-padmārādhakaṁ-parabaḷasādhakaṁ-husivara — sūḷa-chaḷadaṅkakāra-nigaḷaṅkamaḷḷa-gaṇḍaradāvṇi*, etc, are given to this ruler in this inscription along with the mention of members of the family as descendents of Mayūravarma. The inscription records grants of the income of Kabragi to god of Mahābaladēva of Gokarna jointly by the king and his minister Kirtinārāyaṇa Daṇḍanāyaka. This shows that the last mentioned continued to be a minister under Kāvadēvarasa. A separate verse in praise of Kirtinārāyaṇa Daṇḍanāyaka is also found in the record.

The next important record of the ruler is the Gokarna copper plate inscription dated[21] 13th January, 1256 A.D. Apart from the titles already mentioned in the Kabragi record, the Gokarna plates give the genealogy of the ruler which is traced from Vīra (grandfather) through Taila

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21. EI. Vol.XXVII, pp.157-163

(father). Kāmadēva is also described as *Paśchima-samudrādhipati* (lord of the Western Sea) which implies his control over the strip of land on the West Coast. The purpose of the record was to register a grant of land by the king to Ahityāgni Mahēśvara Bhaṭṭa of Viśvāmitra *gōtra* and others at Agrahāra Mūrūr (in Kumta taluk, Uttara Kannada dist.).

A stone inscription in Katgal[22] (Kumta taluk) dated Śaka 1178, Anala Saṁvatsara, Amavāsye, Sōmavāra, corresponding to 28th March, 1256 A.D. (week day was Tuesday), states that Śrī Kāmadēva of Kadaṁba family, the grandson of Viradēva and the ruler of Haive and Banavāse kingdoms, while in Chandrapura made Śangaḍi a Brahmapuri and handed it over to Śankaraupadhyāya and other Brahmaṇas. The record clearly shows that Kāvadēva was now claiming authority over not only Haive but also the region of Banavasi.

The Kamblikoppa[23] inscription of c.1260 A.D. mentions Kadaṁba-Chakravartti Kāvadēva, the son of Tailapadēva of Chandavara. The same record seems to mention a Sāntara

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22. **Infra**., Ins No.14. pp.398-400
23. **EC**.VIII, (old) Sg No.30

chief, Bommarasa, the son of Birarasa, as his subordinate. Kamblikoppa is located in Sagar taluk. Thereby, the record suggests that under Kama the kingdom of the Kadambas of Chandavara extended upto the region above the ghats covering atleast part of Shimoga district.

There are several herostone epigraphs found at various places in Honnavar, Kumta, Ankola and Siddapur taluks, which mention along with Kadamba titles typical of the Chandavara Kadamba family, a king Kavadeva variously mentioned as Vira Kavadeva, Kavadevarasa, the son of Sivachitta Basavidevarasa, etc. Unfortunately these inscriptions mention only regnal years of the ruler and the corresponding Samvatsara and there is no agreement in the details so given between the different epigraphs. One such inscription is from Mallapur[24] in Kumta taluk which mentions the death of Vira Kavadevarasa in an encounter with a Seuna chief (Seunara Nayaka ?) in his 56th regnal year. In the 13th and 14th centuries, the details given in the record correspond to 13th July 1288 A.D.and 7th August 1348 A.D. If we take the former as the correct date then the first regnal year of that king would fall in 1232-33 A.D. which is very near to the first regnal year Virakavadeva, the grandson

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24 **Infra.** No.15, pp.401-402

of Vīra/Bīradēvarasa. But the problem is that the first reference to this Vīrakāvadēva occurs as early as 1167 A.D. in the inscription of Adatare.[25] This would give him a life span of more than 130 years which does not seem possible. As such one has to assume that Kāvadēvarasa of the Mallapur inscription was different from Kāvadēvarasa of Adatare, Kambragi and Katgal inscriptions.

Basavidēva

An inscription from Hanagavadi[26] in Honnalli taluk of Shimoga District dated Śaka 1248, Kālayukta Samvatsara, refers to Basavidēva the ruler of Chandavara. However, Śaka 1248 does not correspond to Kālayukti Samvatsara and it should be Śaka 1240. The date of the record is 1318 A.D. in the reign of Hoysala Vīra Ballāla. The inscription states that Sankiya Sāhani, so-called Sangiya Nāyaka, the son of Ibbaṇa Nāyaka who had such titles as *mahāsāmanta, sāmantādhipati* etc, and who was the *maiduna* (brother-in-law) of Chaiteya Daṇḍanāyaka, *Hiriyamaneya pradhāni* of Hoysaḷa emperor Vīra Ballāḷarāya having invaded on Chandavara ruler Basavidēva below the ghat and

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25. Infra. Ins.No.11 pp.385-388
26. EC.Vol.VIII (old) Hg, No.117

entered Chandavara, died in a fierce fight and attained *Vaikunthalōka*. The record shows that in 1318 A.D. the ruler of Chandavara was Basavideva.

Another stone inscription from Gokarna[27] dated 14th regnal year, Vikrama, refers to the ruler Kavadevarasa, the son of Sivachitta Era Basavidevarasa. This is corresponding to 1340 A.D. Now considering the evidence of both these inscriptions we may arrive at the conclusion that before Kavadevarasa mentioned in the Gokarna inscription of 1340 A.D. succeeded to the throne of Chadavara, his father SivaChitta reigned. In the absence of sufficient evidence, a conclusion cannot be arrived at regarding of the relation of this Basavideva with Kavadeva II, who was his predecessor. However, we may provisionally regard him as the son and successor of Kavadeva II. From the Hanagavadi inscription which is the only known record of his reign, it may be guessed that there were clashes between the Hoysalas and the Kadambas of Chandavara. This could have been due to the aversion of the Chandavara Kadamba rulers to accept the suzerainty of the Hoysalas. As the record belongs to the last phase of the Hoysalas, it follows that they were unsuccessful in establishing their

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27 **Infra**., Ins.No.44 pp.423; ARIE 1939-40, No.110

permanent hold on the region below the ghats in Uttara Kannada. This is also demonstrated by the fact that no inscription of the Kadambas of Chandavara mention the Hoysaḷas or the Yādavas as their overlords. Basavidēvarasa had the title Śivachitta,, probably inspired by the similar title assumed by the rulers of the Kadamba family of Goa.

Kāvadēva III

The successor of Basavidēvarasa was Kāvadēva III. A number of records of this ruler have been found in various places like Ounsalli, Chandavara, Gokarna, Uppale and Konalli. All these are hero-stone records. The first of these is from Ounsalli[28] [Honnavar taluk].It mentions only the Raktākshi Saṁvatsara without refering to the regnal year. In the 14th century it would correspond to 1325 A.D. which was probably the first year of this ruler. It records the death of Koṭiyabbe sandiriti, wife of Sōvaṇa sandigriya who was the son of Mayalu Nāgeya sandivigrahi. A similar inscription from Uppale[29] near Hebbaranakere [Honnavar taluk] which also refers to the reign of Vīrakāvadēvarasa mentions the cyclic year Sarvadhāri, corresponding to 28 February 1349 A.D. This also mentions

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28. DLSCI. 1941-42, No.21

29. Ibid., No.27 Infra., Ins.No.46, pp.423-24

the death of Kōṭiyabbe on the date specified. She is described as wife of some sandigiri and daughter of Kōṭiyasandigiri. It is not known whether the two persons are identical. Most probably they were not, as there was gap of nearly 25 years between the Saṁvatsaras in which they died. The next inscription from Chandavara corresponding to 1326 A.D. is dated in the cyclic year Krōdhana.[30] No further details of his reign can be traced. Another badly effaced inscription of the same ruler which mentions the heroic death of some warrior on the side of the king is dated Friday 14th March, 1326 A.D.[31] The next record is from Ounsalli it is probably dated the 8th regnal year of the king, Śrimukha Saṁvatsara, corresponding to Saturday, 26 March, 1334 A.D.[32]

Śivachitta Era Basavidēva II

The Gokarna stone inscription[33] dated 14th regnal year, Vikrama Saṁvatsara, mentions the king as Śivachitta Era Basavidēva [Monday, 4th December, 1340 A.D.]. It states that a *maṭha* was constructed at Dhārēśvara-kshētra

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30. DLSCI. 1941-42 No.31
31. Ibid., No.23
32. Ibid., No.24
33. ARIE. 1939-40, No.110

in Gokarna and that a land was endowed to priest Purushōttamapuri Śrīpāda and his disciple by the king.

Kāvadēva IV

The hero-stone record from Uppale,[34] dated the Cyclic year Sarvadhāri, corresponding Thursday 19 February, 1349 A.D. refers to a battle which issued due to a raid on Kadave in Naḍimanadu by Kōṭeyarasa of Nagire. In the battle Beṅkeya Nāyaka the son of Veṅkaheggaḍe of Sātavaḷḷi died in Marayaliru. Another record[35] dated the same year refers to some battle in which a warrior of Sātavaḷḷi died. The stone was set up by Mābu son of Sātēya Nāyaka. The Konalli [Kumta taluk] record[36] of Monday, 6th December 1350 A.D. corresponding to 24th regnal year of Kāmadēva, states that Kōṭiyarasa of Nagire attacked Konalli after Kāvadēva's raid and that a warrior, Tammanāyaka, belonging to Vottuganabaḷi, fell fighting in its defence.

The foundation of Vijayanagara kindgom in 1336 A.D. and its expansion towards the Western Ghats brought them into conflict with the Kadambas of Chandavara who were the

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34. **Infra.**, Ins.No.45 , p **423**; **DLSCI.** 1941 42, No.26
35. **Ibid.**, Ins.No.47 . p. **424**; **Ibid** No.25
36. **Ibid.**, Ins.No.16 , pp. 403 404

rulers below the ghats. This is amply demonstrated by the march of Vīra Mārappa-Oḍeya, the subordinate of Vijayanagara king Harihara, from the Gōmāntaśāla in Chandragutti.[37] He is stated to have defeated a Kadamba king in the battle after which he visited Gokarna to see god Śiva. He bathed in the sea, offered his libation to the *pitṛis* and pleased the Brāhmaṇas through liberal gifts of land, gold, cows etc. Chandragutti had now become the chief capital of Banavasi-12000. The Kadambas of Chandavara had lost their power over the region above the ghat, which they enjoyed earlier. They were clearly on the defensive before the rising tide of Vijayanagara.

Krishnāyitāyi, an Alupa princess who had married Hoysaḷa Ballāḷa III, submitted to the Saṅgama rulers of Vijayanagara by 1346 A.D.[38] A record of 1348 A.D. from Idagunji [Honnavar taluk][39] speaks of *Mahāpradhāna* Maleya Daṇṇāyaka having control over the region. He was the governor of Dakshina-Kannada, as evidenced by records of 1353-65 A.D. from that district. The expansion of the Vijayanagara authority over Dakshina Kanada was a death blow to the Kadambas of Chandavara. The attacks of the

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37. **MAR**. 1929, p.171
38. Kamath S.U. **Uttara Kannada District Gazatteer** p.122
39. **Ibid**., p.123

Nagire Chiefs on Chandavara during the reign of Kavadeva IV were perhaps only a part of the continued efforts of the Vijayanagara to overpower the Kadambas.

Basavidēva III

An inscription in characters of 14th century from Ankola[40] mentions the joint rule of Tribhuvana-pratapa-Kadaṁba-Chakravaratti Kāvadēvarasa and Basavidēvarasa over Haive-500. Basavidēvasarasa of the record was probably the son of Kāvadēvarasa IV. From an inscription of Gerusoppe dated 1378 A.D.[41] we come to know that shortly before that date Basavidevarasa with various titles (including *Paśchima-samdrādhipati* was ruling from Chandavara. This is a clear indication that in the political arena the Kadaṁbas of Chandavara lost their glory to the Chiefs of Nagire who were the subordinates of the Vijayanagara rulers. This is the last time one hears of the Kadaṁbas of Chandavara.

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40 **KI**. Vol.VI, No.78, **Infra**.. Ins.No.49, p.425

41 **MAR**. 1928 No.108

Genealogy of the Kadaṁbas of Chandavara

Hampādēvi + Kadaṁba Mallidēva (c.1142 A.D.?)

|

Vīradēva/Bīradēva (Kadaṁba) (c.1183-1225 A.D.)

|

Taila (c.1225-1233/34-1260 A.D.)

|

Vīra Kāvadēva I (1233/34-1260)

|

Son ?

|

Kāvadēva II (c.1261-1317 A.D.)

|

Basavidēva I (c.1317-1325 A.D.)

|

Kāvadēva III (c.1325-1340 A.D.)

|

Sivachitta Basavidēvarasa (c.1340-1349 A.D.)

|

Kāvadēva IV (c.1349-1360 A.D.)

|

Basavidēva III (c.1360-1375 A.D.)

CHAPTER-IX

THE SĀḶUVAS OF NAGIRE

Introduction

In the second half of the 14th century a family rose to prominence with Nagire in Honnavar taluk as its headquarters. The Chiefs of the family seem to have allied themselves with the Vijayanagara rulers and assisted the latter in extending their influence over the coastal tracts. The Chiefs called themselves Sāḷvas, recalling the Sāḷuva rulers of Vijayanagara. In fact, it has been suggested by Suryanath Kamath that the imperial Sāḷuva family of Vijayanagara originated from the Sāḷuva line of Nagire.[1] According to him branch of that migrated to the Ghat region in search of fortune and ultimately founded the Sāḷuva line in Vijayanagara. However, so far

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1. Kamath S.U., **Tuḷuvas in Vijayanagara Times** (unpublished Ph.D Thisis Bombay University) p.77

no evidence has come to light to establish linkage between the Saluvas of Nagire (Gerusoppe) and the Saluvas of Vijayanagara.

Genealogy

The genealogy of the Nagire Chiefs is found in two inscriptions of Mudabidre. One of these inscription gives the descent thus:[2]

After mani kings
|
Honna
|
Haive (son-in-law)
|
Kāmanṛipa (son-in-law)
|
Mangarāja (brother)
|
Haive (son-in-law)
|
Mangarāja (son-in-law)
|
Kēśavarāja (son-in-law)
|
Sangama (son-in-law)
|
Bhairava (son-in-law)
married Mānikadēvi, daughter of Sangama

This last mentioned, i.e. Bhairava, was the son of Lakshmimati (sister of Sangama) who had married Tāyapparasa the brother of Bhairava the ruler of Tilivalli.

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2. SII. Vol.VII, No.202

The other inscription of the same place traces the genealogy of the Nagire Chiefs as follows:[3]

Nāraṇāṅka
|
Nāgaṇāṅka
|
Honnanarēndra
|
Kāmaṇṛipa
|
Māvarasa (Maṅga)
|
Haiva Narēndra
|
Sapta Mahipāla (Manga)
|
Kēśavarāya
|
Immaḍi Bhairava
|
Sāḷvamalla

An inscription from Gerusoppe[4] furnishes the information that Honna was succeeded by his nephew Kāma who had married Malliyabbe, the daughter of Honna. Kāma was succeeded by Maṅga. The record of the next ruler, Haiva, suggests that the latter was the son-in-law of Maṅga.

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3. SII. Vol.VII. No.207
4. MAR. 1928, Nos, 111-112

The evidence of this early inscription reveals the peculiar tradition of *aḷiya-santāna* (the rule of succession passing to the son-in-law) which the Sāḷuva rulers of Nagire faithfully followed. Their is a possibility that Kāma may be a member of the Kadaṁba family of Chandavara. The evidence also shows that a number of rulers preceded Haivarasa, taking back the antiquity of this family to about 13th century A.D. atleast. There are references to a Kōṭeyarasa of Nagire in a couple of hero-stone inscriptions of about the middle of the 14th century A.D.[5] However, though he could be a member of the Sāḷuva family, it is difficult to decide his position in the succession of Chiefs. He may be one of the rulers before Honna succeeded to the throne.

Haivarasa

The records definitely ascribeable to Sāḷuva rulers of Nagire begin to occur from the time of Haivarasa, who held sway over a considerably wide territory. His Gerusoppe record mentions a Jaina grant made by Honna Seṭṭi. The latter's genealogy is traced back to one Sananna-daṇḍanāyaka who was an officer under Kadaṁba Basavidēvarasa, the ruler of Banavase and Gokarna with

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5. DLSCI. 1941 42, Nos.25 & 28, Infra Nos.

his capital at Chandrapura.[6] The mention of the Kadamba ruler clearly shows that it was only shortly before 1378 A.D. that Basavidēvarasa was ruling in the region. Some scholars have wrongly taken him to be Haivarasa of Nagire. The inscription only refers to him in connection with the genealogy of Honnasetti and not in any other way as Haivarasa's subordinate.[7]

The other inscription of Haivarasa is also from Gerusoppe and is dated 1392 A.D. which is the last known date of the king.[8] It was during the reign of Haivarasa that the family split into two branches, one of which continued to rule from Nagire and the other commenced its rule from Haduvalli. The Nagire family continued the *aliya-santāna* tradition while the Haduvalli family had the normal custom of succession from father to son.

Manga II

Haivarasa's daughter Jakkabbe married Manga II. The latter had a sister named Tangale whose son Kēśava succeeded Manga II.

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6. **MAR**. 1928, No.108
7. **Ibid**.
8. **Ibid**. No.169

Kēśavadēva-Oḍeya

In the reign of Kēśavadēva, whose inscriptions of 1417 A.D. to 1425 A.D. are known, the political relation between the Vijayanagara commander stationed in Honnavar and the Chief of Nagire seems to have become enstranged. In 1417 A.D. there was an invasion of Gerusoppe by Nāgaṇṇa Oḍeya, the Vijayanagara commander, in which a certain hero deid.[9] In an inscription of his, Kēśavadēva oḍeya[10] assumed epithets like *Kaligaḷa-mukhda-kai, arikaṭaka-śūrekāra, siddha-simhāsanādhīśa,* which seem to imply that he tried to declare himself independent of Vijayanagara. Similarly in 1425 A.D., the Kaikini herostone inscription[11] of Kēśavadēva refers to the offensive taken by *Mahāmaṇḍaḷēśvara* Bānappa Oḍeya ruling from Honnavar .

There were similar engagements between the Chiefs of Nagire and the Chief of Haduvalli. Thus the Kaikini herostone inscription of 1422-23 A.D. records the death of a hero, when Mahāmaṇḍaḷēśvara Kēśavadēva Oḍeya, the grandson of Haivarasa of Nagire, marched against Saṅgirāya Oḍeya of Haduvalli at Asakeyataḷira.[12] There are a number

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9. KI. Vol.I, No.34 of 1939 40
10. Ibid.
11. Ibid. No.45
12. Ibid., Nos.42 & 47

of inscriptions belonging to 1422-23 A.D. which suggest protracted struggle between the collateral families.[13] Kēśavadēva's son-in-law Saṅgīrāya Oḍeya succeeded him around 1425 A.D.

Saṅgīrāya Oḍeya

Saṅgīrāya Oḍeya appears to have aided Kēśavadēva in administration when he was the ruler. This is suggested by a herostone inscription of 1423 A.D. from Kaikini,[14] which states that Saṅgīrāya Oḍeya of Haduvalli had to face a joint invasion of the armies of Nagire led by Kēśvadēva Oḍeya. During the reign of Saṅgīrāya the hostilities between Nagire and Haduvalli assumed serious proportions. In 1427 A.D.[15] a curious event of defending the members of *hañjamāna* community by Saṅgīrāya Oḍeya is recorded. Mahāpradhāna Timmaṇṇa Oḍeya, Governor of Haive, Tuḷu, Konkaṇa rājyas, marched against Ummara-markāla, the Chief of the *hañjamāna* community. The last mentioned left Honnavar and settled at Kasaragod with his followers. Ummara-marākala then sought the assistance of Saṅgīrāya Oḍeya of Nagire and requested him to arbitrate between himself and Timmaṇṇa Oḍeya. Accordingly Saṅgīrāya sent

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13. **KI**. Vol.I. No.42 of 1939 40
14. **KI**. Vol-I, No.42 of 1939 40
15. **Ibid**.. No.48

his minister Saṅgava Kōṭīśvara-nāyaka with an army of 1,000 soldiers to Kasaragodu. Meanwhile Timmaṇṇa Oḍeya accompined by the *mūru-chāvaḍi* warriors of Honnavar, treacherously attacked Kasaragodu and behaved improperly with the women of the *hañjamāna* community. Kōṭīśvara-nāyaka's forces rescued the members of the *hañjamāna* community, including their leader Ummara-marakāla, by removing them to a safe place by using ferries, while the *mūru-chāvaḍi* warriors were driven away. Kōṭīśvaranāyaka had to lay down his life in the fight. In the other inscription of 1430 A.D. there is a reference to the clashes between Nagire and Haduvalli.[16] Bhairavadēva Oḍeya of Asakali having dissociated himself from Saṅgīrāya Oḍeya of Nagire, is stated to have joined Saṅgīrāya Oḍeya of Haduvalli. This resulted in a fight between Haduvalli Chief and the Nagire Chief at Kōṭa near Kaikini. A warrior Jōga-nāyaka fell fighting on the side of Bhairavadēva Oḍeya. The same inscription also refers to Mahāpradhāna Lakkaṇṇa Oḍeya who participated with Saṅgīrāya Oḍeya of Nagire in a struggle to capture Haduvalli. These skirmishes between the two families however did not yield lasting results.

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16. **KI**. Vol.I, No.50 of 1939-40

Saṅgirāya probably ruled upto 1438 A.D. to which year belongs the earliest record[17] of his successor Bhairavadēva I. The inscription refers to a clash between Bhairava I and Anantappa Oḍeya, the Vijayanagara Governor of Honnavar , at Manki. Bhairavadēva I was a descendent of both Nagire and Chandragutti Chiefs. He is known to have performed *Pañchakalyāṇa* in the Hosabasti of Mudabidre and covered its roofs with copper sheets while giving grants for the daily services of the deity.[18] The last known date of Bhairava I is 1462 A.D., when he made a grant to Chandranātha and Pārśvanātha of Mudabidre with the consent of his brother Bhairava and Ambirāya. The Chief was suffering from a fatal disease and a grant was made for his merit and salvation.[19]

War of Succession

After the death of Bhairava I, there was a war of succession between his younger brother Bhairava II and Sāḷuva Malla or Mallirāya. Bhairava II was the *yuvarāja* during the reign of his elder brother.[20] Sāḷvamalla was

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17. **KI.** Vol.I, No.56 of 1939-40
18. **SII.**, Vol.VII, No.202
19. **Ibid.**, No.203
20. **Ibid.**

the son of Śaṅkaradēvi, the younger sister of Saṅgīrāya I of Nagire. The Hosabasti inscription of Mudabidre (c.1462 A.D.) belongs to Sāḷvamalla's reign. In this inscription Bommalādēvi is described as a queen and Sāḷvadēva, the son of her sister Mallidēvi, as crown prince (*yuvarāja*). Sāḷvamalla is described as *arirāya-gaja-gaṇḍabhēruṇḍa* in this inscription.[21]

The war of succession divided the kingdom of Nagire between the camps of Bhairava II and Sāḷvamalla. They ruled from two different centres. Thus Sāḷvamalla was ruling from Suvarṇapurī[22] (Honnavar) and his authority extended over Honnavar *rājya*. Bhairava II on the other hand was ruling from Nagire in 1462 A.D., assuming titles like *Lord of Nagirepura, the Lord of siddha-simhāsana* etc. The Kaikini inscription of 1471 A.D. implies the continued conflict between the two camps. Mallīrāya is said to have sought the help of Mahāmaṇḍaḷēśvara Indradēva Oḍeya of Haduvalli[23] and in the fight between the forces of Nagire and Haduvalli, Nagire Bommanāyaka, servant of Nagire *Mahāmaṇḍaḷēśvara* Mallirāya Oḍeya, is said to have attained heaven. Ultimately

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21. **SII**. Vol.VII, No.202
22. **KI**. Vol.I, Nos.62 & 63 of 1939 40
23. **Ibid**.. No.61

Mallirāya seems to have come out successfuly as indicated by Hosabasti inscription at Mudabidre.[24]

Devarasa Odeya I

The successor of Mallirāya was his nephew Dēvarasa Oḍeya I. Their was a conflict between the forces of the Sultan of Bidar and the Nagire chief. An inscription of 1481 A.D. describes the invasion of Nagire by the followers of *pradhāna* Kēsarī-Khāna, an administrator of Goa[25] under the Sultan of Bidar. He was joined by Nizamuddin-maluka and his minister who marched towards Miḍije through Goa. In a terrible battle that ensued the warriors of Dēvarasa Oḍeya seem to have routed the Turuka forces at Midji(Mirjan). However, a second encounter between the two, resulting because of the capture of Gabhināyaka and Dēvanāyaka, led to the death of certain heroes on the side of Dēvarasa. In 1484 Dēvarasa had assumed laudable titles like *Lord of the three rājyas, destroyer of enemy camps, the danger to the three worlds etc.*[26] However, he is mentioned as a *Mahāmaṇḍaḷēśvara* under Virūpākshārāya, the Vijayanagara emperor. Ten years later Dēvarasa Oḍeya assumed imperial titles like *Mahārājādhirāja,*

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24. SII. Vol.VII. No.207
25. KI. Vol.I, No.62 of 1939 40
26. KI. Vol.I. No.64 of 1939-40

Rājaparamēśvara.[27] That year Dēvarasa Oḍeya took offensive with all his forces against Makadumba, the Viceroy of Surital ruling over Goa rājya, who faced his army at Handinona. Bayiraṇa-nāyaka of Kaikini, lost his life in the encounter.[28] Sāḷva Dēvarāya I was succeeded by either Sāḷvamalla or Bhairavēndra, both of whom were his sister's sons as informed by Govardhanagiri inscription in Sagar taluk.[29] It is not known when Dēvarāya oḍeya's reign come to an end.

Dēvarāya II

In 1516 A.D. there is an epigraph, which mentions Immaḍi Dēvarāya as the ruler. He bore the usual titles like *Mahāmaṇḍaḷēśvara*, the lord of Nagire rājya, Haiva, Tuḷu, Koṅkaṇa and other *rājyas*.[30] There are two more records of Dēvarāya II dated 1522 A.D. which refer to an invasion of Goa and a battle at Madgova.[31] The first inscription informs that Dēvarāya fought against the captain of the Paraṅgis at Goa and that *Hariraṇayaraṇavaru* of Goa engaged him in the battle. His second inscription refers to another expedition against the captain of Goa

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27. **KI**. Vol.I, No.64 of 1939-40
28. **Ibid**., No.67
29. **EC**. Vol.VIII, Sg.No.
30. **KI**. Vol.III, Pt.I, No.72 of 1939-40
31. **Ibid**., Nos. 68 & 69

and Dēvarāya's fight against the army of Kapita-Mohara at Madgova. The Parangis referred to here are obviously the Portuguese of Goa. The last known record of Immaḍi Dēvarāya dated 1523 A.D. informs about a grant made to a *chaityālaya* of Lakshmēśvara above the Ghats.[32] Lakshmēśvara is the same as modern Lakshmesvar in Dharwad Dist.

Padumaladēvi Amma

Immaḍi Dēvarāya was succeeded by Padumaladēvi Amma as can be known from the Mirjan inscription of 1526 A.D.[33] She was the sister of Dēvarāya II and Saṅgirāya. She is described as *Mahāmaṇḍaḷēśvara* ruling over Nagire *rājya* Haive, Koṅkaṇa, etc. She is also described as the feudatory of Vijayanagara emperor Kṛishṇadēvarāya. Recently another record of Padumaladēvi Amma dated 1528 A.D. has been discovered at Uppunda.[34]

Kṛishṇadēvarasa

The next in the line was Kṛishṇadēvarasa, whose earliest record is dated 1530 A.D.[35] He was the son of

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32. **MAR**. 1916, p.69
33. **KI**. Vol.VI. No.69 (K.R.I. No.3 of 1947-48)
34. **Vasantha Madhava K.G. Religions in Coastal Karnataka** p.149
35. **KI**. Vol.III. Pt.I. No 71 of 1939-40

Padumaladēvi or Padumāmbikā.[36] Probably he could not succeeded to the Nagire throne immideately after Dēvarāya II as he was a minor. This explains the intergnum of his mother Padmāmbikā for a few years after Dēvarāya II.

The important event in the reign of this ruler was the battle fought by him near Nagire against Mahāmaṇḍalēśvara Gururāya Oḍeya of Haduvalli.[37] The latter was defeated and made to take shelter under Īśvaradēva nāyaka. The other inscriptions of Kṛishṇadēvarasa reflect on his patronage to temple construction and maintainance. Thus according to an epigraph of 1538 A.D.[38] Nāraṇṇa *adhikāri* the son of Saṇṇināyaka, installed the image of Supāriśvatīrthēśvara at the *Chaityālaya* of *Kannanabaḷira*. In 1542 A.D. the Nandimaṇṭapa of the temple of Muruḍēśvara was constructed. Similarly in the same year munificent grants were made for the rituals in the Jaina Basti at Kaikini.[39] In most of his inscriptions he is referred to as the ruler of

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36. **KI**. Vol.III. Pt.I. No.71 of 1939-40
37. **Ibid**., No.72 and Gururaj Bhatt, **Studies in Tuḷuva History and Culture** Foot note-41
38. **Ibid**., No.72 of 1939 40
39. **KI**. Vol.III. Pt.I. No.74 of 1939-40

Nagire, Haive, Koṅkaṇa, Tuḷu *rājyas*. The last known date of this ruler is 1553 A.D.[40]

Chennabhairādēvi

After the death of Sāḷva Kṛishṇadēvarasa his *sose* (niece) Chennabhairādēvi succeeded to the Nagire throne.[41] She was also the sister of Chennādēvi Amma of Saṅgītapura (i.e., Hāḍuvaḷḷi). Since there was no male issue for Chennādēvi Amma the throne of Saṅgītapura also passed in her favour. Accordingly she became the ruler of both Nagire and Saṅgītapura principalities. She had a long reign of nearly 50 years, until the principality of Gerusoppe was annexed to the Keḷadi kingdom. Chennabhairādēvi came to the throne at a time when the Vijayanagara rule was on the decline, the Keladi rulers were on the ascent and the Portuguese were well entrenched in Goa. But she invested her interest and energy against the odds faced by the Nagire principality. She strengthened her armed forces by recruiting more soldiers and garrisoned the armed forces in the three forts, one at Bhatkal, to guard against the Portuguese, a second on the eastern frontiers to face the Marāṭhas, and a third at the Hogawadi pass.[42]

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40. ARISE 1939-40. AP.E No.113

41. KI. Vol.III. Pt.I, No.80 of 1939-40

42. Vasantha Madhava **Political History of Canara** (unpublished Ph.D thesis, Karnatak University Dharwad. p.356

The earliest inscription of Chennabhairādēvi recognises her as the subordinate of Vijayanagara emperor Sadāśivarāya.[43] Sadāśivarāya is said to have sought the help of Chennabhairādēvi for importing horses through the ports of Bhatkal and Honnavar .[44] After 1565 A.D. she still called herself *Mahāmaṇḍalēśvara*,[45] and appears to have continued to recognise Vijayanagara as the imperial authority, as noted by Fredrick Caeserm, the Italian traveller in 1567 A.D.[46] The Vijayanagara authority, however, seems to have been nominal. The queen of Gerusoppe consented to provide 300 soldiers to the Toḷaha Chief when he was attacked by the Portuguese.[47] The Haladipur inscription of 1573 A.D. informs about the fight between Channabhairādēvi and Narasappa Oḍeya of Biligi in which Dēvaṇṇa nāyaka of Haḷadīpura deid fighting.[48] This indicates that her political relations with Biligi Chiefs were not cordial. Ghaṇṭēndra II of Biligi is said to have crushed the forces of Chennabhairādēvi.[49]

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43. **ARKRI.**, 1939-40, No.82; **ARSIE.** 1929-30 Nos.540 & 542
44. Gururaj Bhatt.,**Studies in Tuluva History and Culture.** p.356
45 **DLSCI.**, 1941-42, No.67 **ARSIE.**, 1939-40, No.85, **MAR.**, 1928 Nos. 540 & 542
46. Vasantha Madhava, **Political History of Canara.** p.356
47. Shastry B.S., **The Portuguese in Kanara**, p.100
48. **DLSCI.** 1941-42, No.67
49. **Ibid.**

Chennabhairādēvi had friendly relationship with the Ballāḷa of Padubidre. An inscription of 1573 A.D. speaks of cooperation of Chennabhairādēvi with Ballāḷa of Padubidre in the construction of Munīśvara basadi at Padubidre.[50]

The Portuguese who had become considerably dominant in the Canara region tried to dominate the local Chiefs and monopolise trade in the region. This resulted in the frequent clashes between the Portuguese and Channabhairādēvi in 1569 A.D.[51] The Portuguese attacked Honnavar to exact tribute from Chennabhairādēvi. They faced heroic resistence from the queen.[52] The Portuguese sources inform that the queen surrendered the port of Honnavar to them.[53] The Portuguese are also stated to have demanded a heavy annual tribute and supply of pepper at concessional rate. The queen being not ready to comply with the terms,[54] planed to oust the foreigners from the area, for which she even requested the help of the Adilshahis of Bijapur and Zamorin of Calicut.[55]

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50. Vasantha Madhava **Political History of Canara** P.357
51. **Ibid.**, p.358
52. Shastry B.S. **The Portuguese in Kanara** p.97
53. Vasantha Madhava **Op.Cit.**, p.358
54. **Ibid.**
55. Shastry B.S., **Op.Cit.**, p.98 & Vasantha Madhava **Op.Cit.**, p.358

In 1570 A.D. a major clash followed when the queen attacked the port of Honnavar . The Portuguese source[56] informs that the queen failed in her attempt. However, the relations between the Portuguese and Chennabhairādēvi appear to have improved with the latter aggreeing to sell certain quantity of pepper to the Portuguese. This continued till the fall of Gerusoppe principality.

Chennabhairādēvi used to seek the help of Adilshahi of Bijapur in her struggle against the Portuguese. Some scholars have expressed the opinion that she accepted the suzerainty of the Adilshahis. But epigraphs indicate that she had accepted the suzerainty of Vijayanagara in the earlier part of her rule and later on acted almost independently. However she seems to have frequently followed the advice and suggestions of the Adilshahis in her policy against the Portuguese. She is stated to have taken assistance of the Adilshahis even in her struggle against the Nāyakas of Keladi. The Portuguese source of 1596 A.D. informs that the Adilshahi ruler sent a force to rescue Chennabhairādēvi when Keladi Veṅkaṭappa nāyaka attacked Gerusoppa and that the Bijapur forces would have captured the forts of Keladi above the ghats had a

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56. Shastry B.S., **The Portugues in Kanara.** p.299

rebellion not taken place at the capital.[57]

So far as Keladi kingdom is considered Chennabhairādēvi's relation with it was one of hostility. The Keladi nāyakas were attempting to dominate the Canara region by subduing the petty principality. Ultimately the struggle ended when Keladi Venkaṭappanāyaka subdued the queen and annexed the Gerusoppa principality to his own kingdom some time before 1607 A.D. Chennabhairādēvi was thus the last member of the Gerusoppe chieftaincy.[58] It is stated that one Lakshmidēvi was installed by Keladi Veṅkaṭappa on the throne of Gerusoppa[59] after defeating Chennabhairādēvi. However, there is no supporting evidence for this view.

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57. Vasantha Madhava **Political History of Canara** p 360
58. **Ibid.**
59. **QJMS**. Vol.XII, pp.51 52

Genealogy

The genealogy of the Nagire Chiefs may be given as follows:

Haivarasa c.1375-1400 A.D.
|
Sangama II c.1400-1415 A.D.
|
Kēśava Oḍeya c.1415-1425 A.D.
(son-in-law)
|
Sangirāya Oḍeya c.1425-1438 A.D.
(son-in-law)
|
Bhairava I c.1438-1462 A.D.
(son-in-law)
|
Baairava II (brother) c.1462-1471 A.D.
from Gerusoppe
|
Sāḷvamalla alias Mallirāja
son of Saṇkaradēvi younger
sister of Sangirāya
from Honnavara 1462-1471 A.D.
from Gerusoppa 1471-1480 A.D.
|
Dēvarasa Oḍeya I c.1480-1505 A.D.
|
Sāḷvamalla or Bhairavēndra c.1505-1515 A.D.
(Sister's Son)
|
Dēvarāya II c.1515-1525 A.D.
|
Padumaladēvi Amma c.1525-1530 A.D.
(sister)
|
Kṛishṇadēvarasa Oḍeya c.1530-1553 A.D.
|
Chenna Bhairādēvi 1553-1607 A.D.
(niece)

CHAPTER-X

THE CHIEFS OF HĀḌUVALLI [SAṄGĪTAPURA]

Introduction

The history of Sāḷuvas of Haduvalli begins with two records dated 1408 A.D. Both these records are epitaphs, the earlier dated 27 October, 1408 [1] being that of queen Bhairādēvi. The record contains a praise of Bhairādēvi as a devout Jaina worshipping Pārśvanātha. The epitaph was set up after the Paṭṭaṇa Samudāya (congregation of the town) of Bhatkal had been performed by her son mahāmaṇḍaḷēśvara Saṅgīrāya Oḍeya. The record informs that Saṅgīrāya Oḍeya was *Pāḍuvaḷḷipuravarādhīśvara* (i.e., the lord of Pāḍuvalli) and son of Haive Bhūpa and Bhairādēvi.

The second epitaph dated only a couple of days after

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1. **KI**. Vol.I, No.39 of 1939-40

the first was set up in honour of Mallirāya, the son of Haivarasa and the younger brother of Saṅgamabhūpa (i.e. Saṅgirāya). The epitaph was set up in a similar fashion as the previous one.[2]

The record leaves no doubt about three things:

1. That the rulers claimed Pāḍuvalli to be their headquarters.
2. That the family was related to the Sāḷuva family of Nagire to which Haivarasa and Bhairādēvi belonged.
3. That like the Sāḷuva family of Nagire the rulers of Hāḍuvalli were also devout Jainas.

Sangirāya I

The above record also shows that Saṅgirāya was the first ruler of the line to have become independent. Whereas his father Haivarasa Oḍeya of Nagire held sway over both Nagire and Haduvalli, the fact that the Nishidhi or epitaph of Bhairādēvi,[3] the queen of Haivarasa, was set up in Bhatkal near the capital Haduvalli shows that the parents had an attachement to their son Saṅgirāya, whom they wished to become an independent ruler starting a line

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2. **KI**. Vol.I No.38 of 1939-40
3. **Ibid**., No.39

of succession from father to son unlike the rule of succession in Nagire, where it happened to be from the ruler to his sister's son. This difference between the rule of succession in collateral lines of the Sāḷuvas has led S.U.Kamath to think that Saṅgīrāya revolted against the succession in female line and founded a separate and independent principality.[4]

The Vijayanagara rulers do not seem to have viewed this development favourably. A hero stone standing near Jaina basti in Kaikini in Bhatkal taluk dated 1415 A.D.[5] gives a hint of this. This inscription informs that when Mahārājādhirāja Paramēśvara Dēvarāja Oḍeya was ruling, his chief minister (mahāpradhāni) Śaṁkaradēva Oḍeya encamped himself along with the Tuḷu army at Bhatkal to invade Haduvalli. At that time Mahāmaṇḍaḷēśvara Saṅgīrāya Oḍeya the son of Mahāmaṇḍaḷēśvara Haivarasa Oḍeya of Nagire, having led his army to Bhatkal faced the armies of Śaṅkaradēva Oḍeya. In the clashes a hero named Mābu nāyaka fought on behalf of Saṅgīrāya Oḍeya and died fighting heroically.

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4. Kamath S.U. **Uttara Kannada District Gazatteer**, p.133
5. **KI**. Vol.I, No.40 of 1939-40

This inscription suggests that the action of Śaṅkaradēva Oḍeya against Haduvalli Chief did yeild some fruit. On the other hand, a record from Kaikini dated 1417 A.D.[6] indicates the rule of Saṅgīnāyaka of Nagire in the region around Kaikini. This record contains the details of several grants made to the Jaina basti at Kaikini in the reign of Vīrapratāpadēva mahārāya, whose minister Śaṅkarakshitipāla was ruling as the lord of Tuḷudēśa. One of the grants made to the temple was an open site given by Saṅgīrāya, the chief of Nagire and the ruler of Tuḷudēśa. Both being subordinates of Vijayanagara ruler, they were working hand in hand to overthrow the Haduvalli chief. But the chieftancy of Haduvalli was not obliterated as can be seen in some more records of slightly later period in the region around Bhatkal.

One more inscription of *1422 A.D, December 8,* form Haduvalli mentions clash between Virūpaṇṇa Oḍeya, the *Mahāpradhāna* of the Vijayanagara king, ruling from his capital Bārakanyāpura (i.e., Barakur in Dakshina Kannada Ditrict) and Mahāmaṇḍalēśvara Saṅgīrāya Oḍeya of Haduvalli

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6. KI. Vol.I, No.41 of 1939-40

near Baindūru(i.e., Baindur in Dakshina Kannada District). It shows that the new found chieftaincy of Haduvalli was constantly under pressure from the representatives of Vijayanagara stationed both in Honnavar and Barakur. It is interesting to note that Saṅgīrāya could continue to maintain his power even in such great constraints for a long time.

Of 1422-23 A.D. there are few hero-stone records found in Kaikini, and they indicate the continued conflict between the chiefs of Nagire and the newly founded chieftancy of Haduvalli. One of these records states that *Mahāmaṇḍalēśvara* Kēśavadēva Oḍeya, the grandson of Haivarasa Oḍeya of Nagire, marched against the kingdom of Sangirāya Oḍeya of Haduvalli and they faced each other at Asakeyi Taḷira. In the fight Tammanāyaka, the son of Chauḍanāyaka, met with a heroic death. The record is probably dated August 6, 1423 A.D.[7] Another inscription from the same place a couple of day's earlier mentions the rule of Vijaya Bukkarāya and the invasion of Kēśavadēva Oḍeya, the grandson of Haivarasa Oḍeya of Nagire, on the kingdom of Saṅgīrāya Oḍeya of Haduvalli. In the battle that ensued at Asakeya Taḷira, Saṅganāyaka the son of

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7. **KI**. Vol.I. No.42 of 1939-40

Tammanāyaka, died a heroic death.[8] A third inscription from Kaikini dated July 7, 1423 A.D. (?) refers to the reign of Vijaya Bukkarāya, whose subordinates Mahāmaṇḍalēśvara Kēśavadēva Oḍeya, the *Aḷiya* (son-in-law) of Haivarasa Oḍeya, and Mahāmaṇḍalēśvara Saṅgīrāya Oḍeya of Haduvalli fought a battle in which one Tammanāyaka died heroically.[9] Another record dated August 4, 1423 A.D. from Haduvalli mentions Vīrapratāpa Bukkarāya Oḍeya as the supreme ruler, when Mahāmaṇḍalēśvara Saṅgīrāya Oḍeya, described as a son of Mādarasa Oḍeya (probably a mistake for Haivarasa), encountered the joint armies of Nagire led by Kēśavadēva Oḍeya and his son-in-law Saṅgīrāya Oḍeya. In the encounter a hero named Īsaraṇṇa Nāyaka fell fighting bravely on the side of Saṅgīrāya Oḍeya.[10]

These encounters during 1422-23 A.D. do not appear to have been decisive. In 1425 A.D. an inscription from Kaikini[11] mentions Vīrapratāpa Dēvarāyamahārāya and his senior minister *Mahāpradhāni* Bhāṇappa Oḍeya in the capital of Honnavar . This very badly damaged inscription seems to suggest that a fight between the forces of Bhāṇappa Oḍeya and Kēśava Oḍeya of Nagire. If this is correct then

8. **KI**. Vol.I, No.44 of 1939-40
9. **Ibid**., No.45
10. **Ibid**., No.46
11. **Ibid**.. No.47

it would mean that the earlier cordial relationship between the chiefs of Nagire and the ministers of Vijayanagara stationed in Honnavar became strained. However another inscription of 1427 A.D.[12] also from the same place, implies that the Nagire ruler Saṅgīrāya Oḍeya continued to hold the Kaikini region which was so close to Haduvalli.

The inscription from Haduvalli dated 1429 A.D.[13] whose purpose is to record the death of Māṇikasēnamuni by *sallēkhana*, gives a graphic discription of Haduvalli located in Āryakhaṇḍa in Bhārata. It was prominent with its high castle walls, lofty buildings, Jaina temples, houses of Prostitutes and settlements of business people. The inscription also gives an account of the greatness of Saṅgabhūpala (i.e., Saṅgīrāya) and states that he was ruling the kingdom in all happiness accompanied by some grandsons and other relatives. This record is a clear indication that by 1429 A.D. the Sāḷuvas of Haduvalli had been well settled. An year later however the hostilities between the Nagire Chiefs and Haduvalli

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12. **KI**. Vol.I, No.48 of 1939 40
13. **Ibid**., No.49

Chiefs were renewed. In 1430 when Vira Pratapa Devaraya was the Vijayanagara ruler and Mahāpradhāna Lakkaṇa Oḍeya was governing the principality of Honnavar, Bhiravadēva Oḍeya of Asakaḷi dissociated himself from Saṅgīrāya Oḍeya of Nagire and joined hands with Saṅgīrāya the lord of Hāḍuvaḷḷipura. Bhairavadēva Oḍeya and Saṅgīrāya Oḍeya of Nagire joined together in the struggle to capture Haduvalli.[14] Another hero on the side of Bhairavadeva Oḍeya seems to have died in this encounter near Haduvalli. The Bhairavadēva Oḍeya of the inscription may be the same as Hiriya Bhairava-I, the nephew of Saṅgīrāya of Nagire, who later succeeded to the throne of Nagire. Kaikini continued to be with the chiefs of Nagire as indicated by the inscription of 1432 A.D.[15]

There is no record of Saṅgīrāya I after 1432 A.D. But Kōṭīśvara's *Jīvandhāra Shaṭpadi*, a Kannaḍa work, is said to have been composed under the patronige of Saṅgīrāya in 1440 A.D. The earliest record of the next ruler of Haduvalli is from Baindur dated 1449 A.D. It belongs to the reign of his son Indarasa.[16]

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14. **KI**. Vol.I, No.50 of 1939 40
15. **Ibid**., No 51
16. **ARSIE**. No.537 for 1920-30

From the find – spots of the inscriptions of Saṅgīrāya I, it would appear that the Haduvalli principality under him was limited in its geographical extent. At best it would have included a few villages around Haduvalli. The reason for this is very clear. On the one and he had to face the onslaughts of the officials of Vijayanagara stationed in Honnavar and Barakur, while on the other, he had face the attacks of the Nagire Chiefs, who were allied with the Vijayanagara. Kaikini was under the control of the Nagire chief and it is only a few kilometres away from Haduvalli. Gururaj Bhatt has suggested that the strained relation between the Nagire and Haduvalli Chiefs was basically due to the difference in the rule of succession i.e., while the Nagire Chiefs followed *aḷiya santāna* (succession through son-in-law) rule, the Haduvalli family pursued *makkaḷa santāna*[17] (succession through sons). However, this may not be the only reason. The fact that the Nagire Chiefs were almost always on the offensive indicates that they did not like a collateral family ruling independently in the precincts of their own kingdom.

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17. P.Gururaj Bhatt. **Studies in Tuluva History and Culture**, p.120

Indagarasa I

How long after 1440 A.D. Saṅgīrāya ruled is not clear, but his son Indagarasa was on the throne in 1449 A.D. as implied by the Baindur inscription. The record informs that he made a grant to the Parsvanatha Basadi of that place. Nothing more is known about his rule. It is only a possibility that by 1449 A.D. Baindur had also come under the Haduvalli Chiefs.[18]

Saṅgīrāya II

Indagarasa was probably succeeded by his son Saṅgīrāya II,[19] as suggested by an inscription of 1491 A.D. from Bidanur (Sagar taluk). It states that in the celebrated Saṅgītapura situated in Tuḷuvadēśa, there shines the king Sāḷuvēndra, the son of Saṅgīrāya, who was the son of great king Indra of Kaśyapa gōtra and Sōmakula. But there is no epigraph of the time of Saṅgīrāya II. He seems to have ruled at the latest upto 1471 A.D. when we have the inscription of Indarasa II.

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18. ARSIE. No.537 for 1929-30
19. EC. Vol.VIII, Sg.No.164

Indarasa II[20]

The herostone inscription of 1471 A.D. from Kaikini[21] indicates that by that time Mahāmaṇḍaḷēśvara Indradēva Oḍeya (II) was ruling. This record states that when Virūpākshārāya, the son of Dēvarāya II, was the Vijayanagara ruler, Mahāmaṇḍaḷēśvara Bhairavadēva Oḍeya of Nagire and his brother Mallīrāya Oḍeya were ruling Nagire and Honnāvara rājya, and Mahāmaṇḍaḷēśvara Indradēva Oḍeya of Haduvalli was ruling Haduvalli kingdom. It is further stated that the elder and younger brothers i.e., Bhairavadēva and Mallīrāya quarelled owing to serious differences between them and a compromise became an imposibility. According to the inscription, Indradēva Oḍeya of Haduvalli clashed with the forces of Mallīrāya Oḍeya and the latter died. The inscription gives an impression that Indradēva Oḍeya of Haduvalli took the side of Bhairavadēva Oḍeya of Nagire.

The inscriptions of Indra II *alias* Sāluvēndra II are found above the ghats particularly in Sagar taluk of

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20. The editor of the **Uttara Kannada District Gazatteer** identified this Haduvalli Chief with Indra I. p.134
21. **KI**. Vol.I No.61 of 1939 40

Shimoga District. The first of such inscriptions is dated 1487/88 A.D. and is found in the Hogekere Parsvanatha Basti.[22] It records the grant of village Hogekere to Padmaṇa-mantri by Sāḷuvēndra (II). Padmaṇamantri is said to have erected a Pārśvanātha basti in that village for which he made grants in *1499* A.D. Probably *again in śaka 1440* (i.e., 1518 A.D.), at the orders of Mahāmaṇḍaḷēśvara Indarasa Oḍeya of Saṅgītapura, further grants were made by Padmanasetti for the Jaina temple. The inscription shows that between 1488 A.D. and 1518 A.D. Sāḷuvēndra II ruled over a wider region than any of his predecessors and chiefdom included parts of Sagar taluk of Simoga District also. A copper plate record of 1491 A.D. from Bidanur[23] (Sagar taluk) gives the information that Mahāmaṇḍaḷēśvara Indarasa Oḍeya (II) was ruling Bidirunāḍu and other kingdoms from his capital Saṅgītapura when certain grants were made to the Jaina basti at Bidanur. This record apparently indicates a wide territory under the Haduvalli Chief than it was at the beginning. Possibly Sāḷuvēndra II himself was responsible for the expansion of the chiefdom. The last known date of Sāḷuvēndra II is 1518 A.D., while the earliest known date of his successor Mahāmaṇḍaḷēśvara

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22. EC. Vol.VIII. Sg.No.163
23. Ibid., No.164

Dēvarasa Oḍeya is 1523 A.D.[24] Sometime between 1518 and 1523 A.D. the latter must have came to the throne. Sāḷuvēndra II is also known to have patronised the Kannada poet Pāyaṇṇa who authored *Ahimsa Charite*.[25]

Dēvarasa Oḍeya

The exact relation of Dēvarasa Oḍeya with Sāḷuvēndra II is not known. He was either his son or his younger brother.[26] He is stated to be governing Bidanuru and other kingdoms from his capital Saṅgītapura. This is known from his only record of 1523 A.D.[27] No further details about his reign are known. He was succeeded by Gururāja Oḍeya.

Gururāja Oḍeya

The first inscription of Gururāja Oḍeya comes from Mūḍa-Bhaṭkaḷa (Bhatkal taluk, Uttara Kannada District).[28] It is dated 1527 A.D. It refers to the reign of Vijayanagara king Kṛishṇarāya and informs that in that year Gururāja Oḍeya, the son of Saṅgīrāya Oḍeya, was

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24. **ARSIE.** No.539 of 1929 30
25. P.Gururaj Bhatt, **Op.Cit.**, Foot note no.18, p.123
26. **Ibid**
27. **ARIE.** No.539 of 1929-30
28. **KI** Vol.III, Part.I, No.70 of 1939-40

governing Bhatkal and other Districts from his capital Saṅgītapura. The inscription records grants for the temple of Īśvara at Bhatkal built by Kalpa Jōyisa. The chief is given the title *Mahāmaṇḍaḷēśvara*. It is further stated that Īndarasa Oḍeya also made certain grants. This Indarasa may be the elder son of Gururāja Oḍeya.

A second record of Gururāja Oḍeya is from Kaikini, dated 1530 A.D.[29] in the reign of Vijayanagara king Achyuta Dēvarāya. This record states that Gururāya Oḍeya invaded Nagire rājya, which was being governed by *Mahāmaṇḍaḷēśvara* Sāḷuva Kṛishṇarasa Oḍeya. The two forces faced one another in the open field near Nagire. In the battle that followed Kṛishṇadēvarasa gained an upper hand and Gururāya Oḍeya took shelter under one Īsaradēva Nāyaka. The latter, having dashed against the enemies, lost his life in the fight. This record is a clear indication that their was no love lost between the two collateral families even after a century of co-exsistence. It also shows that it was the Haduvalli house that was on the offensive against the Nagire. A third record referring to his reign is also from

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29. KI. Vol.III, Part.I, No.71 of 1939-40

Muda-Bhatkal and gives the date 1532 A.D.[30] which is his last known date. It is a composite record mentioning as many as four dates ranging between 1511 A.D. and 1550 A.D. It states that *Mahāmaṇḍaleśvara* Gururāya Oḍeya, the son of Saṅgirāya Oḍeya, was ruling Bhatkal and other kingdoms from his capital Saṅgītapura.

Chennādēvi

A couple of inscriptions of Chennādēvi refer to her father-in-law (meternal uncle) Dēvarasa Oḍeya.[31] An inscription of 1545 A.D. from Bhatkal[32] mentions one Dēvarasa Oḍeya, who is described as the grandson of *Mahāmaṇḍaleśvara* Dēvarasa Oḍeya. This inscription also says that before the year Viśvāvasu (1545 A.D.) certain grants had been given by merchants in order to carry out the morning worship rituals of Pārśvanātha belonging to Hiriya Basadi. The earlier portion of the same inscription mentions Channamāmba as the queen of Vijayanagara king Sadāśivamahārāya, ruling Saṅgītapura, Vṛittapura and other *rājyas* in Saka 1468 (= 1545 A.D.). In that year a group of merchants made certain grants to

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30. **KI**. Vol.III, Pt.I. No.78 of 1939-40
31. **Ibid**., Nos.75.76.77 of 1939-40
32 **Ibid**. No.77 of 1939-40

the Jaina temple. Dēvaseṭṭi the minister of Dēvarasa Oḍeya is mentioned in the same record in the cyclic year Śārvari (1540 A.D.). A hero-stone inscription of 1542 A.D at Bhatkal[33] refers to the conflict between the forces of Haḍuvalli and the captain of Paraṅgas (i.e. the Portuguese). This is the earliest record mentioning the rule of Channamāṁba. Now looking back at these evidences it would appear that though Dēvarāya I had a son, his uncle Gururāja Oḍeya had succeeded to the throne, probably because Dēvarāya I's son (anonymous) was still an infant. Some time after 1532 A.D., Dēvarasa I's grandson Dēvarāya II came to the throne and ruled until about 1540 A.D. He probably died without an issue. Since Channamāṁba is described as the grand daughter of Gururāya and his wife Vīramma, it may be surmised that Bhairvāṁba, the mother of Chennamāṁba was actually the daughter of Gururāja and Vīramma. Gururāya probably had no male progeny and the vacant throne after Dēvarāya II went to Channamāṁba, who had married Vijayanagara king Sadāśivarāya. Channamāṁba's records are found ranging from 1542 to 1550 A.D. Her younger sister Channabhairādēvi had been married to Sāḷva Kṛishṇa of Nagire line. The important event in the regin of Channamāṁba was the attack of her kingdom by

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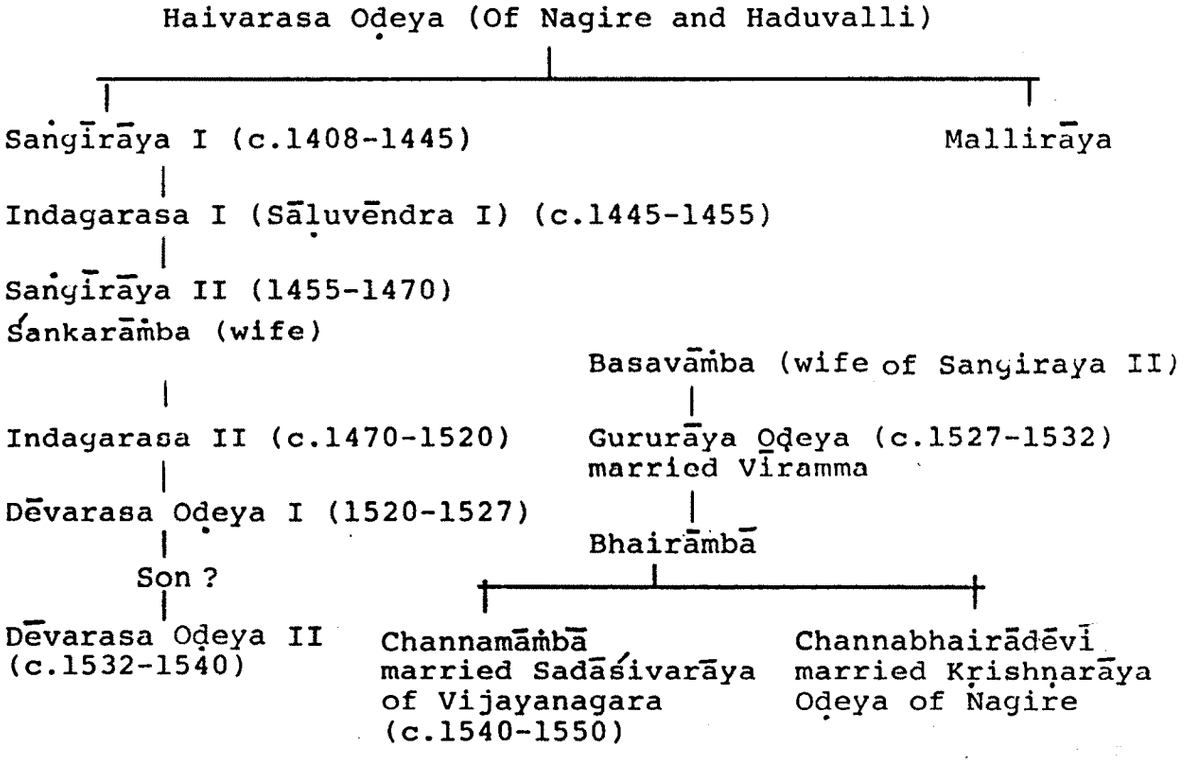
33. **KI**. Vol.III, Pt.I, No.76 of 1939-40

the Portuguese in 1542 A.D. when Bhatkal withnessed a lot of bloodshed and destruction. The Portuguese force was led by D'Soza, the Governor of Goa.[34] Several grants to the Jaina basadi are recorded in her inscription. With the accession of Channabhairādēvi the Haduvalli line came to an end, as already seen in the previous chapter.

Genealogy

The genealogy of the Haduvalli Chiefs may be given as follows:



34. Kamath S.U. **Uttara Kannada District Gazetteer**, p.134

CHAPTER-XI

THE CHIEFS OF BILIGI

Introduction

The history of the Cheifs of Biligi is lit up by a few works like *Biligiya Arasugaḷa vaṁśāvaḷi*, *Biḷagi Arasugaḷa Charitre* and *Keḷadi Nṛipavijayam* and some copper plate and stone inscriptions. Their origin is obscure, but sources inform that Aisur (in Siddapura taluk of Uttara Kannada District) was the place from where the early rulers of the family ruled. Aṇḍaṇṇa or Muṇḍaṇṇa was the first known member of the family.[1] Since Aisur is mentioned as the headquarters of this ruler and his successors upto Ghaṇṭēndra, it may be surmised that the career of these Cheifs started above the ghats as in the case of the Chiefs of Sonda. The earliest record of the dynasty is dated 1473 A.D. and belongs to the chief called Bhairava,

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1. **Biḷigi Arasugaḷa Vaṁśāvaḷi** Āśvāsa-I, Verse.1

the son of Mundanna of Aisur. The inscription describes this chief by the epithet *Mahāprabhu* thereby indicating that his jurisdiction was limited to a small area. The chief is described as the subordinate of Vijayanagara king Virupāksha. He is also described as *Maleya Hulimartanda, entu dandigeya maneyara gamda.* He was ruling over Hāraguppa and Hebbailanādu (region of Siddapura and Sagara taluks).[2] On the whole it can be stated that the Chiefs enjoyed Aisuru as *manneya* and in course of time rose to some prominence as did the Chiefs of Sonda.

Early Rulers

The earliest record of the dynasty referred to above is of Jaina affiliation. These chiefs were obviously the followers of Jaina faith to begin with. This is also testified by the *Biligiya Arasugala Vamśāvali,* which mentions Pārśvabhūpa as the second chief of some importance.[3]

The *Vamśāvali* gives the genealogy of the members of the family as follows:[4]

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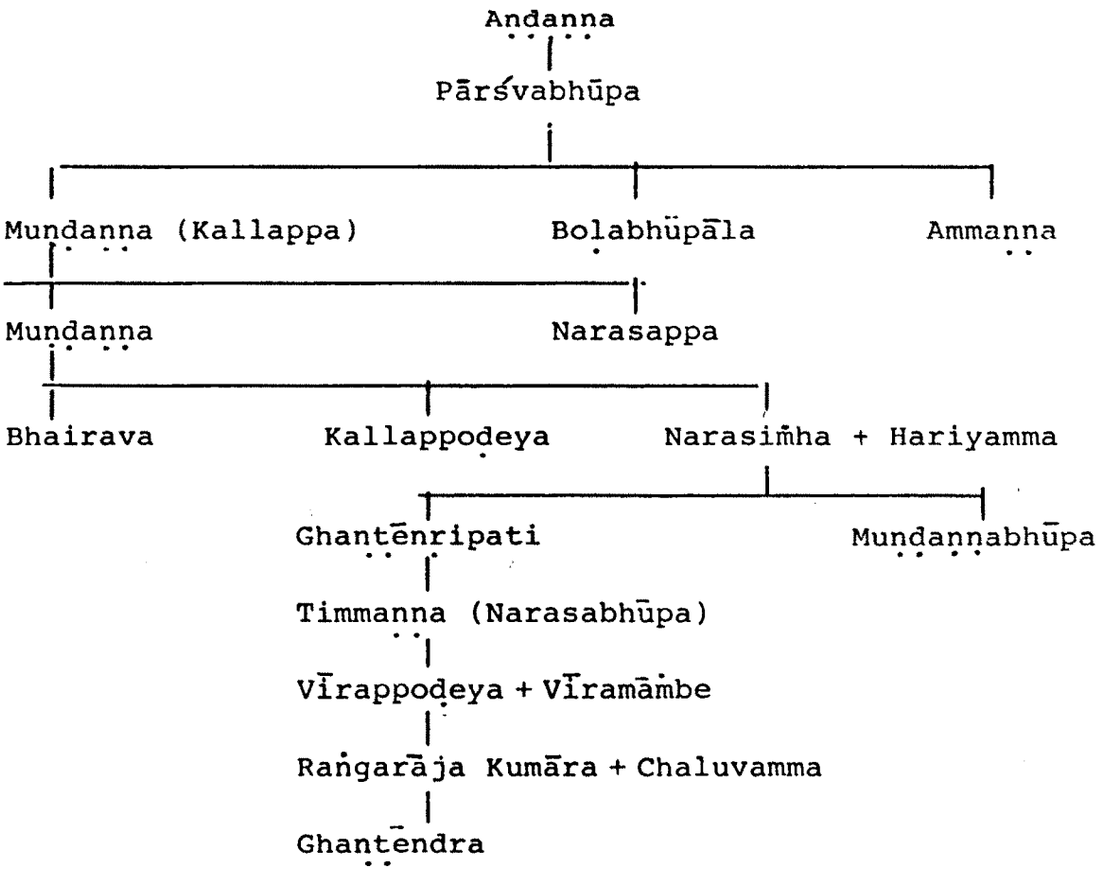
2. EC. Vol.VIII (old) Sg.60
3. **Ibid.,**
4. **Biligi Arasugal Vamśāvali.** Āśvāsa-I, Verse.I



But being considered a late work how far one has to rely on this information as authentic remains doubtful. However, a more or less connected history of the Chiefs can be had from the time of Bhairava, whose record from Iduvani in Sagar taluk is already referred to above. The chief is described as an ardent disciple of the Jaina pontiff Viśālakirti Bhattāraka. He is stated to have made grants to Jaina Basadis. His father was Mundanna Nāyaka

of Aisur and his mother Sirumādēvi.[5] His political achievements are not known except for the fact that the area ruled over by him covered the region of Siddapur and Sagar taluks of Uttara Kannada and Shimoga districts respectively.

An unpublished, undated copper plate record from Mudabidre informs that Bhairava's son was Abhinava Bhairava. He is stated to have named Haralibayalu grāma in Chikkamaligenādu as Gomaṭapura and donated a piece of land worth 36 varāhas in that village for performing religious ceremony at Belgola.[6]

Ghaṇṭēndra I

The next important ruler was Ghaṇṭannodeya, the son of Narasa I. In his reign the headquarters of the principality was tranferred to Biligi. The *Vaṁśāvaḷi* credits him with making the town of Biligi invincible by constructing forts with huge towers. He is also stated to have suppressed the turbulent tribes of

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5. EC. Vol.VIII (old) Sg.60
6. Vasantha Madhava K.G. **Political History of Canara** (An Unpublished Ph.D Thesis submitted to the Karnatak University, Dharwad), *p*.336

Bedakani, Kuñchi, and Mugadandūru.[7] However the date of this ruler is not known.

Narasimha II

Narasa or Narasimha II succeeded him. He was the son of Ghaṇṭoḍeya. As per the inscription of 1530 A.D. Vādividyānanda elucidated the *Jaina darśana* in the court of Biligi Narasimha.[8] The *Vaṁśāvaḷi* mentions him as a contemporary of Kṛishṇadēvarāya of Vijayanagara. It also credits him with setting up a pillar of victory at the instance of Kṛishṇadēvarāya to commemorate the defeat of the Bahamanis (*Aśvapati*) at his hands. Further, according to this work his outstanding services were recognised by Vijayanagara ruler by giving his daughter Hariyamma in marriage along with the rulership the provinces of Penugoṇḍa and Gutti yielding a revenue of three lakhs.[9] However, these statements are not coroborated by other evidences and scholars have considered this as later fabrication, at best indicating the subordinate status of the Biligi chief.[10]

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7 **Biligi Arasugaḷa Vaṁśāvaḷi**. Āśvāsa I, Verses 9-10

8. EC. Vol VIII (old) Nr No.46

9. **Biligi Arasugaḷa Vaṁśāvaḷi**. Āśvāsa-I. Verses 6-7. **QJMS**. Vol.XIII, p 756 Vasantha Madhava, **Op.Cit**. p 337

10. Vasantha Madhava. **Political Histor of Canara**. p.337

Vīrappa

The next ruler of the dynasty was Vīrappa, the son of Narasiṁha. He is stated to have earned the title of *Kalikālada dharmaputra* by his liberal donation to a Jaina Basadi.[11]

Raṅgarāja

The son of Virappoḍeya by Viramm̄āji was Raṅgarāja or Raṅgappoḍeya *alias* Narasappa. His queen was Cheluvamma. Biligi inscription of his time, dated 1570 A.D. refers to the installation of god Virūpāksha by his queen-mother Vīramm̄āji.[12] An inscription of his son Ghaṇṭēndra II at Biligi informs that he set up at Biligi, Śivalinga[13] probably the same as Virūpāksha temple referred to above. The *Vaṁśāvaḷi* says that he drove out the Muslim forces from his territory.[14] According to Haladipur herostone inscription of 1573 A.D. he encroched upon the territories of Chennabhairādēvi, the queen of Nagire.[15] The inscription of 1575 A.D., which records a donation of

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11. Vasantha Madhava **Political History of Canara**. p.337
12. **ARKRI**. 1939 40, No.87., **Śaraṇa Sāhitya**, Vol.III p.643 646., **DLSCI** 1941 42, No.67
13. **Panjeyavara Nenapigāgi**.. p.17
14. **Biligi Arasugaḷa Vaṁśāvaḷi**. Āśvāsa-IV Verse. 90 and 100
15. **DLSCI**., 1941-42, No.67

62 *varāhas* to the Jaina ascetic Akalaṅkadēva for the study of *śāstras*, informs that he was the disciple of this Jaina ascetic.[16]

Ghantēndra II

His son and successor was Ghantēndra II, also known as Ghantodeya. He came to the throne before 1580 A.D. He was the disciple of Bhattākalaṅka and made munificent grants to Jaina institutions. He enlarged the Ratnatraya-Basadi at Biligi, built by his father Raṅgarāja. In inscriptions the overlordship of Vijayanagara emperor Veṅkatappodeya is acknowledged. The conflict between the Biligi Chiefs and Chiefs of Gerusoppe continued in his reign.[17] According to *Vaṁśāvali* he attacked to Gerusoppe territory under the pretext of an hunting expedition destroying the armies of Nagire completely. It is also stated that on behalf of the Vijayanagara emperor he defeated the forces of Nizamshahi. Pleased by this, the Vijayanagara emperor Veṅkatapatirāya gave his daughter marriage to Ghantēndra along with a long territory extending from Penugonda to Gutti yielding a revenue of nine lakhs.[18] However there is no other evidence to

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16. Vasantha Madhava **Political History of Canara**. p.339
17. **DLSCI**., 1941 42, No.67
18. **Biligi Arasugala Vaṁśāvali**. Āśvāsa.I, Verse.120

substantiate these statements. On the other hand the *Keḷadīnṛipavijayaṁ* informs that Biligi was conquered and subjugated by Veṅkaṭappa Nāyaka of Keladi about this time. This is also supported by one of the Portuguese records dated 1629 A.D.[19]

In the *Vaṁśāvaḷi* Ghaṇṭēndra II is stated to have married Vīramāmbe, the daughter of Arasappa Nāyaka, the chief of Svādi, and received as dowry five villages from him[20] (Arasappa II). By Vīramāmbe, Ghaṇṭēndra II had a son named Timmarasa Oḍeya. The latter's son was Ghaṇṭēndra III. However the inscriptions of the dynasty give a different account. An epigraph of 1666 A.D. refers to Ghaṇṭēndra III as the son of Timmappa and grandson of Dēvappa Oḍeya of Biligi.[21] Another record in Siddapur dated 1651 A.D.[22] traces the genealogy of Ghaṇṭēndra IV, as follows:

Timmappa
|
Dēvappa
|
Tammappa
|
Ghaṇṭēndra III
|
Ghaṇṭēndra IV

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19. Vasantha Madhava. **Political History of Canara**. p.339
20. **Biligi Arasugaḷa Vaṁśāvaḷi**. Asvasa I
21. **MAR** 1943 No.39, p 122
22. **KI** Vol.V. Ins.No.73, p.271

It would therefore appear that after Ghaṇṭēndra II another line of Biligi Chiefs descending from Timmappa, the son of Ghaṇṭēndra I, commenced ruling. It is curious to note in this connection that the Siddapur inscription cited above actually mentions Ghaṇṭēndra III as Ghaṇṭēndra I and Ghaṇṭēndra IV as Ghaṇṭēndra II, therby suggesting a new line of rulers, different from the one to which Ghaṇṭēndra I and II belonged.

Ghaṇṭēndra III

So far as the Ghaṇṭēndra III's rule is considered the *Vaṁśāvaḷi* describes him as a valourous ruler who conquered the Chief of Keladi and made him close the doors of Ikkeri.[23] The Portuguese records inform that he sought the help of the chief of Svādi in his endeavour against the Keladi rulers.[24] According to the *Keḷadīnṛipavijayaṁ* , the chiefs of Svadi and Biligi tried to take disadvantage of the disturbed political conditions in the Keladi kingdom caused by the revolt of Sadāśiva Nāyaka, the brother-in-law of the ruling chief Vīrabadra. Sadāśiva Nāyaka took refuge under the Svādi and Biligi Chiefs. He even approached the Sultan of Bijapur for help against

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23. **Biligi Arasugaḷa Vaṁśāvaḷi** Asvasa-I, verse. 126.
24. Vasantha Madhava. **Political History of Canara** p.340.

Keladi Virabhadranāyaka. Though Sadāśiva Nāyaka died in the mean time, the hostilities of Biligi and Svādi Chiefs continued. Ultimately an understanding was reached between the Chief of Keladi on the one hand and the Chiefs of Svādi and Biligi on the other, resulting in returning the territories of the latter. The same work also informs that Ghaṇṭēndra III gave his daughter in marriage to Bhadrayya, the son of the deceased Sadāśiva Nāyaka.[25]

The *Vaṁśāvaḷi*[26] gives an account of the last days of Ghaṇṭēndra III as follows. He received an invitation from Raghunātha, the Chief of Svādi, to attend the car-festival of god Madhukēśvara of Banavasi. Accordingly he went to Banavasi and while participating in the festival, hostilities ensued between him and Hanuma of Tarikere. Ghaṇṭēndra had to withdraw to his capital where he died soon.

Ghaṇṭēndra IV

Taking advantage of the situation, the Chief of Keladi took over the Biligi kingdom and felled its forts. In this circumstance Ghaṇṭēndra IV,

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25. **MAR.** 1943, No.39, p.122
26. **Biḷigi Arasugaḷa Vaṁśāvaḷi**. Āśvāsa-I, Verse.129

also known as Mouna Ghaṇṭoḍeya, and his younger brother Siddappoḍeya, had discusion with the ministers and approched the Badashah of Bijapura. The were able to obtain a firman from the Badshash and on producing it the ruler of Keladi agreed to return the kingdom to the Biligi Chief. Ghaṇṭēndra IV, constructed a fort at Baḷugōḍu near Biligi.[27] He married Channammadevi. He was a patron of Vīraśaivism̐. He is known to have given a land worth 104 *Varāhas* to *Mahaprabhu* Panchavannige Basavalingadēva for the services in the *maṭha* at Siddapura in 1643 A.D.[28] He is changed to to Virasaiva faith and this is stated to have made him go mad.[29] He deid without an issue.

The Last Rulers

It was noted above that Ghaṇṭēndra III had given his daughter Ghantammāji in marriage to Bhadrayya the son of Sadasiva Nayaka was the brother-in-law of Keladi Virappa Nāyaka.[30] The fact that Ghaṇṭēndra IV died without an issue gave an opportunity to Keladi rulers to lay claim on Biligi principality, as according to them Ghaṇṭe Ammāji became the rightful climant. However the officers of

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27 **Biliyiya Arasugaḷa Vaṁśāvaḷi**, Āśvāsa I. Verse 126

28 **MAR**., 1923. p.104

29. **Panjeyavara Nenapigāgi**. p.22

30. **MAR**. 1943 No.39, p.122

Biligi principality were in no mood to acceed to this pressure and they placed a boy of the Kyādagi house on the throne, rechristening him as Śivappa Nāyaka,[31] some time after 1651 A.D. He had two wives Śāntamma and Gauramma and patronised Vīraśaivism. He died an accidental death by falling from horse-back.[32] As Śivappa Nāyaka too had no issue, his queen Śāntamma adopted a son of Jambūra Śāntayya and made him the Chief of Biligi under the name of Immaḍi Śivappa Nāyaka.[33] He continued to patronise Vīraśaivism. He built Sītāpura and a new palace at Gōpālapura.[34] Śivappa Nāyaka II also died withought an issue. His mother Śāntamma adopted another son of Jambūra Śāntayya, whom the placed on the throne under the name Sōmaśēkhara Nāyaka[35] some time before 1678 A.D. He is known to have given land grants to Vīraśaiva *maṭhas* on the bank of Śarāvatī[36] and to god Mahābaḷēśvara at Gokarna.[37] He was a skillful horse rider. This quality had won him the admiration of Chennammāji of Keladi. His wife was Vīrammāji. They reared up a son Jambūra Śivappa Oḍeya as

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31. **Biligi Arasugaḷa Vaṁśāvaḷi**. Āśvāsa-I, Verse.141 142
32. **Ibid.**, Verse.144
33. **Ibid**
34. **Ibid.** Verses.146 47
35. **Ibid.**,
36. **MAR** 1923. No.101 p.98
37. **ARISE**. 1940 41 Ap.A. No.17

their own. He was succeeded by his son Sōmaśēkhara Nāyaka II.[38] In his reign Biligi kingdom witnessed an attack of Marāthas under Bāji Rāo.[39] However he was able to repulse the attack. Sōmaśēkhara Nāyaka II was succeeded by his son Vīrabhadra Nāyaka, a great Sanskrit scholar and devotee of Śiva.[40] His son Basavēndra was crowned the chief in 1752 A.D.[41] He drove out in 1764 A.D. the Muslim forces probably belonging to Hider Ali[42]. There are two records[43] dated 1769 A D which show that Basavendra was succeeded by Sōmaśēkhara Nāyaka III. He did not figure prominently as long as Hider and Tippu were holding their sway. In 1799,[44] when the British took over the region, he revolted. He was killed in September 1800 A.D.[45] His two queens and a son were granted pensions. Biligi became a part of the British Empire.[46]

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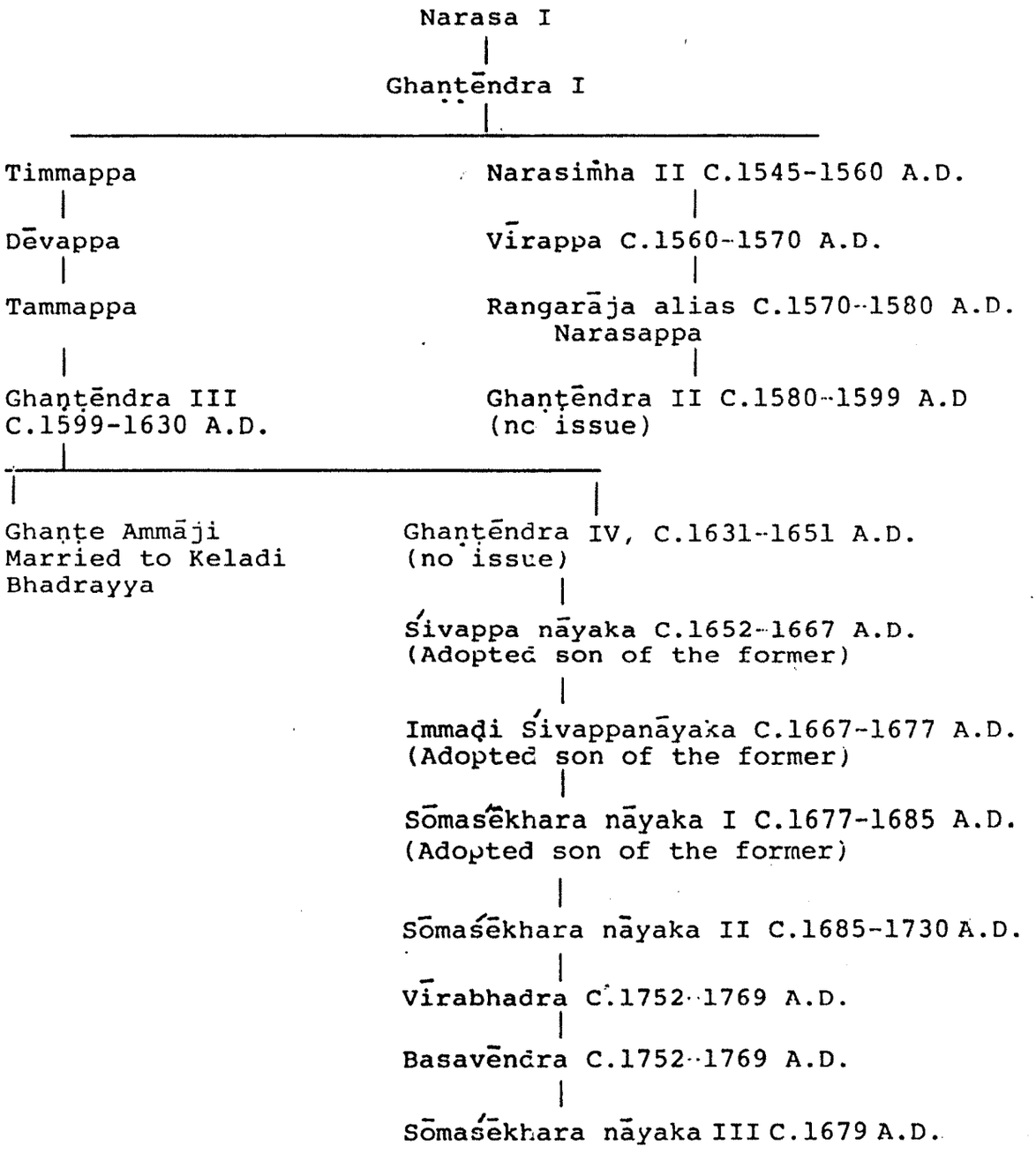
38. **Biligi Arasugala Vaṁśāvali**. Āśvāsa-I, Verse 146 147
39. Vasantha Madhava., **Political History of Canara** p.344
40. **Biligi Arasugala Vaṁśāvali** Asvasa-II Verse.14-15
41. **Ibid**.. Verse. 251 253
42. Kamatha S.U. **Uttara Kannada District Gazatteer**, p.138
43. **ARISE**., 1939 40, Ap.A, Nos.12 and 14
44. Kamath S.U. **Op.Cit**.. p.138
45. **Ibid**., p.138
46. **Ibid**. p.138

Genealogy of the Biligi Chiefs



CHAPTER--XII

CHIEFS OF SONDA

Introduction

One of the Chieftaincies which rose to prominence about the middle of the 16th Century in Uttara Kannada region was that of the Nāyakas of Sonda. For about two centuries these Chiefs played prominent role in the polity and culture of the region. There are conflicting views as to the origin of this family. The *Marāṭha Bakhairs*[1] would have us believe that Veṅkaṭapatidēva of Baṅkāpura, son of the sister of the Vijayanagara king Sadāśivarāya, was the first member of the family. His successors were Rāmachandra I, Vajravoḍeya and Dēvarāja. The last mentioned chief had two childern, viz. Arasappa and Arasamma. The latter was given in marriage to a prince of Vijayanagara, ruling from Chandragiri.

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1. Kamath Suryanath. U "Svadēśi Dākhalegaḷu" Paper presented in the seminar on **Svādi Arasumanetana** (In Press)

Buchanan,[2] on the other hand, records that Arasappa Nāyaka, the first well known member of Sode family, was the sister's son of Veṅkaṭapatirāya, who was given the sovereignty to rule over Sudhā or Sode. Arasappa Nāyaka ruled from 1555 to 1595 A.D. and destoryed the hegemony of the Jaina Pāḷegārs and brought 'Haiga' Brāhamaṇas to occupy the waste lands by founding the city of Sudhāpura.

A recently discovered work by Sadāśivarāya II,[3] one of the later chiefs of this Nāyaka family, gives some interesting information about the beginning of the family. He traces the history of the family to Toṇḍamāna Chakravartti, to which belonged king Veṅkaṭapatirāja. He had two sons named Rāmarāja and Vajravoḍeya. The latter's son was Dēvarāja. His son was Arasappa Nāyaka I. Arasappa Nāyaka II was the son of Arasappa Nāyaka I. The rulers claimed to have belonged to lunar family, Kauśika lineage, Āpastaṁbha sūtra and Yajurvēda śāka.[4]

But the available inscriptions of the Nāyakas of Sode do not furnish evidence of exact genealogical descent before Arasappa Nāyaka I. However there are some

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2. Buchanan F, **A Journey from Madras through the Countries of Mysore Canara and Malbar**, Vol.II. p.350
3. Hiremath B.R, "Sōdeya Sadāśivarāyana Svaravachanagaḷalli Aitihāsika Saṅgati" **Karnāṭaka Bhārati**. Vol.XXIV/1, pp.91 97
4. **ARSIE** 1939-40, Ap.E. No.76, **SII**. Vol.XX, No.241

inscriptions from the region around Sode, which indicate that some Nāyakas were ruling over this area even before Arasappa I. Thus an inscription from Hulekal, of the time of Vijayanagara ruler Virupāksha, dated 1404 A.D.[5], refers to one Arasappa Nāyaka of Sode. Similarly an inscription of 1451 A.D. found in Sonda belonging to the reign of Vijayanagara emperor Dēvarāya III records the death of nine wives of Arasappa, the son of Āḷvaprabhu Sode Saṅkaṇṇa Nāyaka. It is interesting to note that in the record of Arasappa Nāyaka II, the Chief is described as *Āḷvamahāprabhu*. A record of 1417 A.D. from Kaikini[6] near Bhatkal mentions of Kōṭeyaṇṇa Nāyaka of Sode, participating in a Jaina grant to a Basadi. Another inscription from Chalgar[7] in Sirsi Taluk records the death of a follower of Arasappa Nāyaka.

These earlier references to the Nāyakas of Sonda suggest that even before Arasappa Nāyaka I, there was family of Nāyakas belonging to Sode ruling as subordinates of Vijayanagara rulers at least from about 1404 A.D. However what exactly was the relation of this family with Arasappa Nāyaka I, the father of the Arasappa Nāyaka II, cannot be established because of the paucity of evidence.

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5. **ARSIE** 1939-40, Ap.E. No.24
6. **KI**, Vol.I, p.98
7. **ARSIE** 1939-40, Ap.E, No.10

Yet even this inscriptional evidence raises doubts about the validity of the claims made in the *Marāṭha Bakhairs* and the *Svaravachanas* of Sadāśivarāya, that the family had blood relation with the Vijayanagara dynasty. As such these accounts may be taken as attempts to establish legitimacy of the authority of newly founded chiefdom by claiming royal blood relation with the great Vijayanagara rulers in one way or the other. A similar attempt is also traceable in the case of the Chiefs of Biligi as recorded in their Vaṁśāvaḷi.

Arasappa Nāyaka II

Almost a continuous history of the Nāyakas of Sonda is available from the sources from the time of Arasappa Nāyaka II. The first inscriptions of the family belong to his times therby indicating that he was the first Chief of any importance in Sonda region. The earliest among them is the inscription dated 1555 A.D. found in Svarṇavalli Maṭha.[8] It probably belongs to the first year of his rule. The purpose of this record is to register the construction of the temple of god Narasiṁha. Other stone inscriptions of Arasappa are found in the Madhukēśvara temple at Banavasi, near the Trivikrama temple at Sonda and near the Jaina

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8. EI. Vol.XXXIV, p.205

Matha at Sonda. Some copper plate records[9] of his reign are also known. The last known date of this Chief viz. 1603 A.D., comes from an inscription found in Kalasavalli.[10]

A copper plate record mentions his father simply as Arasa.[11] In his record Arasappa Nayāka II is refered to as *Immadi* Arasappa Nāyaka, obviously to distinguish him from his father. The same copper plate record also suggests that he had two daughters namely Lakshmi andArasā. The latter is identified as the same as Arasādēvi, mentioned in Banavasi Madhukēśvara temple inscription of 1571 A.D.[12]

In the political field Arasappa Nāyaka II had to face enemies from two quarters, viz, the Nāyakas of Keladi and Muslim rulers of Bijapur. Thus in 1564 A.D. he seems to have clashed with Keladi Sadāśiva Nāyaka. Similarly the Hulekal record[13] dated cyclic year Rudhirōdgāri alludes to the clashes between Arasappa Nāyaka II and Sadāśiva Nāyaka, in which the *Bantas* (attendants) of the former, viz. Voḍula Gouḍa's sons Māchagaraḍiya Giriyaṇa Nāyaka and his elder brother Yamuna Nāyaka, died in the fight.

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9. Kundanagar K.G, "Svādiya Tāmra Śāsanagalu" **Jayakarnāṭaka** Vol.IV, p.362
10. ARSIE 1939-40, Ap.E, No.46
11. Kundanagar K.G, **Op.Cit**, p.362
12. SII. Vol.XX, No.241; **ARSIE** 1939-40. Ap.E, No.121
13. EC. Vol.VIII, Sorab, 301, **ARSIE** 1939-40, Ap.E, No.73

A second clash with Keladi Nāyaka probably took place in 1585 A.D. An inscription of Siddahalli[14] (Sorab Taluk of Shimoga Dist) refers to the quarrel between Arasappa Nāyaka and Saṅkaṇṇa Nāyaka and records the death of Virūpākshayya, the administrator of Sorab. The exact outcome of this clash is not clear from the inscription. But *Keḷadīnṛipavijayaṁ* would have us to believe that the Keladi king defeated Suladit Khan of Bijapur along with Hiriya Arasappa Nāyaka of Sode.[15] It is probably this clash which is recorded in the Hulekal inscription of 1561 A.D.[16]

As it would appear from the *Keḷadīnṛipavijayaṁ*[17] Arasappa II had smooth relationship with the Sultan of Bijapur during the early part of his career. But in 1593 A.D. the Ādil Shahi forces of Bijapur directed an attack on Arasappa II. Ferista[18] informs that though Arasappa initially resisted the Bijapur forces, he later yielded and agreed to pay annual tributes to the Sultan.

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14. EC. VIII, Sorab, 301
15. Hegde P.R, **Sonda-A Cultural Study**, an unpublished M.Phil dissertation Dharwad, p.34
16. ARSIE 1939-40, No.28
17. Linganna, **Keḷadīnṛapavijayaṁ**, Āśvāsa IV, Verse, 6 p.59
18. Vasantha Madhava K.G. **Political History of Canara** an unpublished Ph.D. thesis, Dharwad. p.368

Arasappa Nāyaka's relations with the Portuguese were friendly. In 1602 A.D. when the Dutch tried to occupy by the Kanara Coast, Arasappa Nāyaka with the help of Portuguese drove them back.[19]

In his inscriptions like the one found near Trivikrama temple at Sonda, Arasappa Nāyaka acknowledged himself to be a subordinate of Vijayanagara ruler Veṅkaṭapati Rāya.

The rule of Arasappa Nāyaka II which started almost a decade before the famous battle of Talikota, continued even after the defeat of the Vijayanagara dynasty at the hands of the Ādil Sāhis. His rule witnessed patronage to different rligious sects, like the Śāṅ Mata, the Mādhva Mata and the Jaina Mata. The good beginning made by him is suggested by the munificent grants made to the establishments at Svarnavalli and Sode to the followers of Śāṅkara, Mādhva and Jaina Matas.

Rāmachandra Nāyaka I

Rāmachandra Nāyaka, the son of the Arasappa II, succeeded as the Chief in 1603 A.D. A few copper plate records of his reign are known. In his records, he

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19. Vasantha Madhava K.G., **Political History of Canara**, an unpublished Ph.D thesis, Dharwad. p.369

describes himself as a subordinate of Vijayanagara king Veṅkaṭapatirāya. If we are to believe the *Keḷadīnṛipavijayaṁ*[20] an encounter took place between Rāmachandra and Keladi Veṅkaṭappa Nāyaka in which the former's army was routed in battle. A Portuguese record of 1629 A.D.[21] informs that Keladi Veṅkaṭappa Nāyaka seized land worth twelve *Pagōḍas* from Svādi Rāmachandra Nāyaka. Buchanan mentions a tradition which considers Rāmachandra as the builder of the Chennapaṭṭaṇa fort at Sirsi named after his wife Chennammāji. No other political event of importance in his reign is known.

Raghunātha Nāyaka

After the death of his father Rāmachandra in 1618 A.D. his son Raghunātha Nāyaka succeeded as the Chief of Sonda. The two inscriptions of his reign known so far do not throw light on political events. However, the copper plate record from Sirsi describes him as the subordinate of Veṅkaṭapatirāya of Vijayanagara.[22] Other sources suggest[23] that he renewed the hostilities against the Keladi Chiefs after the death of Veṅkaṭappa Nāyaka in 1629 A.D. In alliance with the Biligi Chiefs he attacked Keladi about 1630 A.D. But the attack was repelled by

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20. Linganna , **Keḷadīnṛapavijayaṁ**, Āśvāsa V Verse 67 p 84
21. Vasantha Madhava K.G . **Political History of Canara** p 370
22. **PKRBP**, 1941-46, pt.I & II, p.40
23. Vasantha Madhava K.G.**Op.Cit**, p.370

Keladi Vīrabhadra Nāyaka, who was also able to seize forts from the Chiefs of Sonda and Biligi. The latter Chief sought refuge under the Sultan of Bijapur and instigated him to attack Keladi. Keladi Virabhadra Nāyaka was thus made to sue for peace with the Sultan of Bijapur and to return the conquered forts to the Chiefs of Sonda and Biligi.[24] Another clash between Vīrabhadra Nāyaka and Raghunātha Nāyaka, according to the *Keḷadinṛipavijayaṁ*, took place near Kengeru in which Raghunātha Nāyaka was defeated. This appears to have resulted into a peace treaty between the two in 1637-38 A.D. Raghunātha Nāyaka probably passed away in about 1638 A.D.

Madhuliṅga Nāyaka

For the reign of Madhuliṅga Nāyaka, the son and successor of Raghunātha Nāyaka, no authentic records are available. One has to depend upon the *Keḷadinṛipavijayaṁ* for the political events of his period. In 1654 A.D. Keladi Śivappa Nāyaka attacked the Honnavar fort which was then in the possession of the Portuguese. Madhuliṅga Nāyaka supported the latter, Enraged by this, Śivappa Nāyaka invaded the territory of the Sonda Chiefs and was able to conquer Sirase, Herūru, Boḷūru, Karūr, Banavāse

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24. Linganna. **Keladinṛapavijayaṁ**, Āśvāsa VII, Verses 28 29 pp.96 97

Bandanagōḍu and other places in addition to Sirsi fort. Madhuliṅga Nāyaka had to sue for peace. Keladi forces withdrew from the territories of the Sonda Chief. In 1663 A.D. Keladi Bhadrappa Nāyaka attacked Sonda with considerable success.[25] But Madhulinga Nāyaka sought the help of Sultan of Bijapur which made Bhadrappa Nāyaka to come to peace and withdraw from Sonda region. In the *Svaravachanas* of Sadāśivarāya II it is stated that Madhuliṅga Nāyaka regained the land lost by him to Bidanur kings, i.e. Keladi Nāyakas, by inviting Sharjākhān, the Vazir (of the Badashah) to invade Bidanur. It was about 1665 A.D. that the rule of Madhuliṅga came to an end. He had several sons of whom Savāyi Rāmachandra was the eldest. Till recently it was believed that only Savāyi Rāmachandra and Sadāśivarāya were the two sons of Madhuliṅga Nāyaka. But the recently discovered works of Sadāśivarāya reveal that he had also other brothers namely Arasappa III, Vajrarāja II, Madhuliṅga II, Sadāśivēndra, Sāntaliṅgēndra, Basavaliṅga Rājendra, Immaḍi Raghunātha, Śāntavīrarāja and Immaḍi Sadāśivēndra.[26]

Savāyi Rāmachandra Nāyaka

Around 1665 A.D. Savāyi Rāmachandra Nāyaka came to

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25. Linganna, **Keḷadinṛipavijayaṁ**, Āśvāsa VIII, Verse 6 p.119
26. Hiremath B.R, "Sōdeya Sadāśivarāyana Svaravachanagaḷalli Aitihāsika Sangati" **Karnāṭaka Bhārati**, Vol.XXIV/I, pp.91-97

the Svadi throne. He is known both from the *Keḷadinṛipavijayam*[27] and the Svarṇavalli temple inscription.[28] There was probably a revolt of his kinsmen about 1670 A.D.[29] but it seems to have been put down. Rāmachandra Nāyaka attempted to expand the authority of Sonda Chieftancy below the Ghats. His general Govinda Nāyaka captured Ankola from the Ādilshāhis in 1672 A.D.[30] The Midije (Mirjan) fort was also conquered and an officer named Hanuma Nāyaka was placed in charge of that fort. Queen Chennammāji of Keladi sent her officer Tammaṇṇa Nāyaka of Kāsaragōḍu to reconquer the Mirjan fort. After some time the Mirjan fort was again caputured by Rāmachandra Nāyaka. However Sabnis Kṛishṇapayya, on behalf of Chennammaji, took offensive and conquered the forts of Siri and Sonda as well as the region comprising Banavāse, Badanagōḍu Ballūru, Hulikaṇṇa, Karavūru etc. In the course of this operation he captured the royal emblem of the Sonda Chief and gave it to god Vīrabhadra of Keladi. However Sonda Chiefs was reinsteated on the throne.[31]

In the reign of Rāmachandra Nāyaka, Sonda came in

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27. Linganna, **Keḷadinṛipavijayam**, Āśvāsa IX Verse 9 p 133
28. EC. Vol.VIII, Sorab, 357
29. Vasantha Madhava K.G. **Political History of Canara** p.372
30. Hegde P.R, **Sonda: A Cultural Study**, an unpublished M.Phil dissertation, Dharwad. p.40
31. **Ibid.**

contact with the Marāṭhas. Some sources inform that he became a subordinate of Śivāji. His rule seems to have come to an end in 1682 A.D.[32]

Immaḍi Sadāśivarāya

Scholars have hitherto believed that Sadāśivarāya I was the successor of Rāmachandra Nāyaka II. But the literary evidence discovered in1990-91 suggests otherwise. A set of seventeen literary works of Sādaśivarāya has been discovered by B.R. Hiremath. A work titled Svaravachanagaḷu throws considerable light on the members of the family of the Svadi Chiefs. It mentions by name as many as eleven sons of Madhuliṅga Nāyaka I, which are already stated above while discussing the reign of the last mentioned. In a place called Sahasraliṅga near Sonda in the bed of river Śālmalā, several inscribed liṅgas and Nandis are carved. The names that figure in these are Sadāśivarāyaliṅga, Arasappaliṅga, Sadāśivarājēndraliṅga, Arasappaliṅga, Chennabasavarājaliṅga, Vajrēśvaraliṅga, and Śāntaliṅga. An inscription dated saka 1610 (i.e. 1688 A.D.), refers to the establishment of the linga by Sadāśivarājēndra (II).[33] In the light of the *Svaravachanagaḷu* it is clear that the liṅgas at

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32. Linganna, **Keḷadinṛipavijayaṁ**, Āśvāsa IX p 134
33. Hegde P.R, **Sonda: A Cultural Study**, an unpublished M.Phil dissertation, Dharwad. p.40

Sahasralinga were setup in the reign of Sadāśivarājēndra II, who succeeded Rāmachandra Nāyaka. It is also curious to note in this connection that even the *Maratha Bakhairs* call this Sadasivarāya Immaḍi Sadāśivarāya. Similarly the record mentions his son as Immaḍi Basavalinga, an elder brother of Sadāśiva Nayaka II. Immaḍi Sadāśiva Nāyaka is known to have ruled as late as 1718 A.D.

The *Keḷadinṛipavijayam* informs that at the time of the marriage of Mari-Chennammāji, the adopted daughter of Keladi Chennammaji, Sadāśivarāya requested that the region obviously conquered by the Keladi Chief from the Sonda Chief be returned to him (1686-87 A.D.). The request was granted by the queen.

Some records pertaining to the reign of Moghul Emperor Aurangzeb have recently come to light from the palace at Jaipur.[34] A record dated 14-8-1696 mentions that Aurangazeb, camping in Deccan, sent a *Farmān* to Zamindar Sadāśiva Nāyaka of Sonda. The latter is stated to have replied to it and on 27-8-1699 another *Farmān* was sent by the emperor through a letter dated 31-12-1700.

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34. Kamath S.U, "Svadēśi Dākhalegaḷu", Paper presented in the Seminar on **Svādi Arasumanetana**.

Sadāśiva Nāyaka was instructed to supress to the Zamindar of Savaṇūr. For the same purpose an officer from the Moghal camp was also sent.[35] An English record of 1685 A.D. tells that the Moghals occupied the Karwar fort which had been under the Sonda Chief. Another record states that the Sonda Chiefs paid tributes to the Moghuls. According to the *Marāṭha Bakhairs*. Sadāśivarāya of Sonda accepted the authority of the Moghuls and even visited the Moghul court at Delhi to pay his respect to the *Bādshāh*.[36] These evidences clearly show that Sadāśivarāya II at least nominally accepted the suzerainty of the Moghuls. The weakenning hold of the Ādil Shāhis gave an opportunity to Sadāśiva Nāyaka to expand his principality to the North of the Gaṅgāvali river. It brought him into direct contact with the Portuguese of Goa. In his reign atleast three treaties and an agreement were signed between Sonda and the Portuguese. According to the treaty of 1697 A.D.[37] the Rājā of Sonda was given permission to have a house at Goa for the purpose of selling pepper produced in his principality. The agreement pertained to commercial and religious relationship. The treaty of 1706 A.D.[38] not

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35. Kamath S.V., "Svadēśī Dākhalegaḷu", Paper presented in the Seminar on **Svādi Arasumanetana**.
36. Vasantha Madhava K G **Political History of Canara** p.374
37. Hegde P.R, **Sonda: A Cultural Study**, p.42
38. **Ibid.**

only assured the Portuguese against any foreign aggression on Sonda principality, especially of the Marāṭhas, but also secured Bicholim (Goa) to the Sonda Chief.

The Marāṭhas raided the Sonda principality in 1698 A.D. Suspecting the British hand behind this, Sadāśivarāya retaliated by refusing suply of pepper to the English. The latter therefore negotiated with the merchants of Bhatkal and Honnavar. Enraged by this, Sadāśivarāya II prepared for an attack on the English Factory at Karwar.[39] The raid of the Marāṭhas did not allow this to materialise. However, Sadāśivarāya constructed a fort at Sadasivagad on the bank of the Kālī in 1705 A.D. to control the English activities.[40]

A sister of Sadāśiva Nāyaka named Mallamma was given in marriage to Īśaprabhu, the Chief of Belavadi. She is a well known figure as she fought valiantly against Sivaji.[41]

Immadi Basavaliṅgarāya

Immadi Sadāśivarāya was succeeded by his son

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39. Vasantha Madhava K.G, **Political History of Canara** p.373
40. **Ibid.** p.375
41. **Ibid.**

Basavaliṅga II. Soon after ascending to the throne, he attempted to extend his sway over the neighbouring areas. According to the *Marāṭha Bakhairs* the forts of Mahendragad Kadra, Madhurghat were conqured from the Moghals by Basavalinga's commander-in-chief. He also conqured Ponda. The Dēsāyis of Ponda and Ellapur became his subordinates.[42]

A significant event of Basavaliṅga's reign was his encounter with the English. The construction of Sadashivagad fort and the demolishing of the English fort at Nandyal near Karwar, made difficult the movement of the English ships in Karwar region. In 1716-17 A.D.[43] the conflict between English and Sonda Chiefs commenced. Fearing an attack from the Chief of Sonda, the chief of the Karwar English factory requested the Governor of Bombay for speedy help.[44] However before the help from Bombay arrived Basavaliṅga seized the English factory, defeated the English forces and blocked the entry of pepper to the Karwar factory. The English sought the Portuguese help in vain. They sought peace with Sonda Chief

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42. Vasantha Madhava K.G, **Political History of Canara**, p.376
43. **Ibid**, p.377
44. **Ibid.**

Basavaliṅga, by entering into a treaty which provided for restoration of the ships captured during the hostilities. A large sum of money had to be given by the English to the Chief of Sonda.[45]

The clash between the Sonda Chief and English provided an opportunity to the Portuguese to increase their influence on the Sonda chieftaincy. They earned the admiration of the Chief of Sonda, because they had refused to help the English when Basavaliṅgarāya attacked latter. In 1742 A.D. a friendship treaty was signed between the two in which the Portuguese persuaded Immaḍi Basavaliṅga Nāyaka not to allow any other European power to trade in his country.[46]

The frequent attack of the Marāṭhas brought Immaḍi Basavaliṅga to depend more and more upon the Portuguese help. For example the invasion of Ponda in 1725 A.D.[47] by the Dēsāyi of Kudal was repulsed by Basavaliṅga Nāyaka with the help of the Portuguese. However the English record of 1742 A.D. would have us to believe that the

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45. Vasantha Madhava K.G, **Political History of Canara**, p.376
46. **Ibid.**
47. **Ibid**, p.378

Marāṭha commander was bribed by paying money.[48]

Mummaḍi Sadāśivarāya

Immaḍi Basavaliṅga was succeeded in 1745 A.D. by his son Mummaḍi Sadāśivarāya. In his reign the Sonda principality entered hard times. The Marāṭha raids became more frequent. In 1750 A.D. Sadāśivarāya lost the Panchamahal region, comprising Mirjan, Ankola, Śivēśvara, Kadra, Karwar, and Ponda. He could regain this territory only by paying tributes to the Marāṭhas. In 1758 A.D. there was another Marāṭha raid. Sadāśivarāya sought the help of the Portuguesein vain. However, according to a Portuguese account of 1760 A.D. the Sonda Chiefs secured Ponda through the good office of the Portuguese Viceroy.[49]

The Portuguese tried to take disadvantage of the precarious position of the Sonda Chiefs. They attempted to take the fort of Sadasivagad, which resulted in a conflict between the Portuguese and the Sonda Chief. Sadāśivarāya seized some of the Portuguese vessels which

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48. Vasantha Madhava K.G. **Political History of Canara**, p.378
49. **Ibid.**

were returned to the latter owing to the threat of an invasion.[50]

In 1750 A.D. the Portuguese taking the excuse of Jesuit procession being not allowed to pass by a Hindu temple declared war on the Sonda Chief. They occupied Sadasivagad, Kurmaghad, and Ximpim (Goa).[51] An year later a treaty was signed which made Sadāśivarāya to pay certain amount of money to the Portuguese in adition to handing over four villages near Salsette. In 1762 A.D. the treaty was renewed giving back the forts of Kurmghad and Ximpim to the Sonda Chief.[52]

Mummadi Sadāśivarāya was not cordial in his relations with the English. When he had sought the help of English at the time of the attack from the Marāṭhas, they had not responded to it. He tried with the French by promising them trade with the village at Karwar.[53] The English hurried their representative to Sonda for negotiations. But owing to the Portuguese pressure Sadāśivarāya forced the English to leave Karwar.[54]

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50. Vasantha Madhava K.G.. **Political History of Canara**. p.379
51. **Ibid**.
52. **Ibid**.
53. **Ibid**. pp.379-80
54. **Ibid**. p.380

In 1763 A.D. Sonda principality was conquered by Farzullah Khan, the General of Haider Ali.[55] He took possession of Ankola, Śivēśvara, Pirghat etc. Mummadi Sadāśivarāya fled to Goa for safety His attempts to save the Chiefdom did not succeed. Sonda principality was annexed to Haidar Ali's territory. Thus ended the independence of the Sonda Chief. However under the Portuguese protection the descendents of the Sonda Chiefs continued at Banded in Goa enjoying certain privileges.

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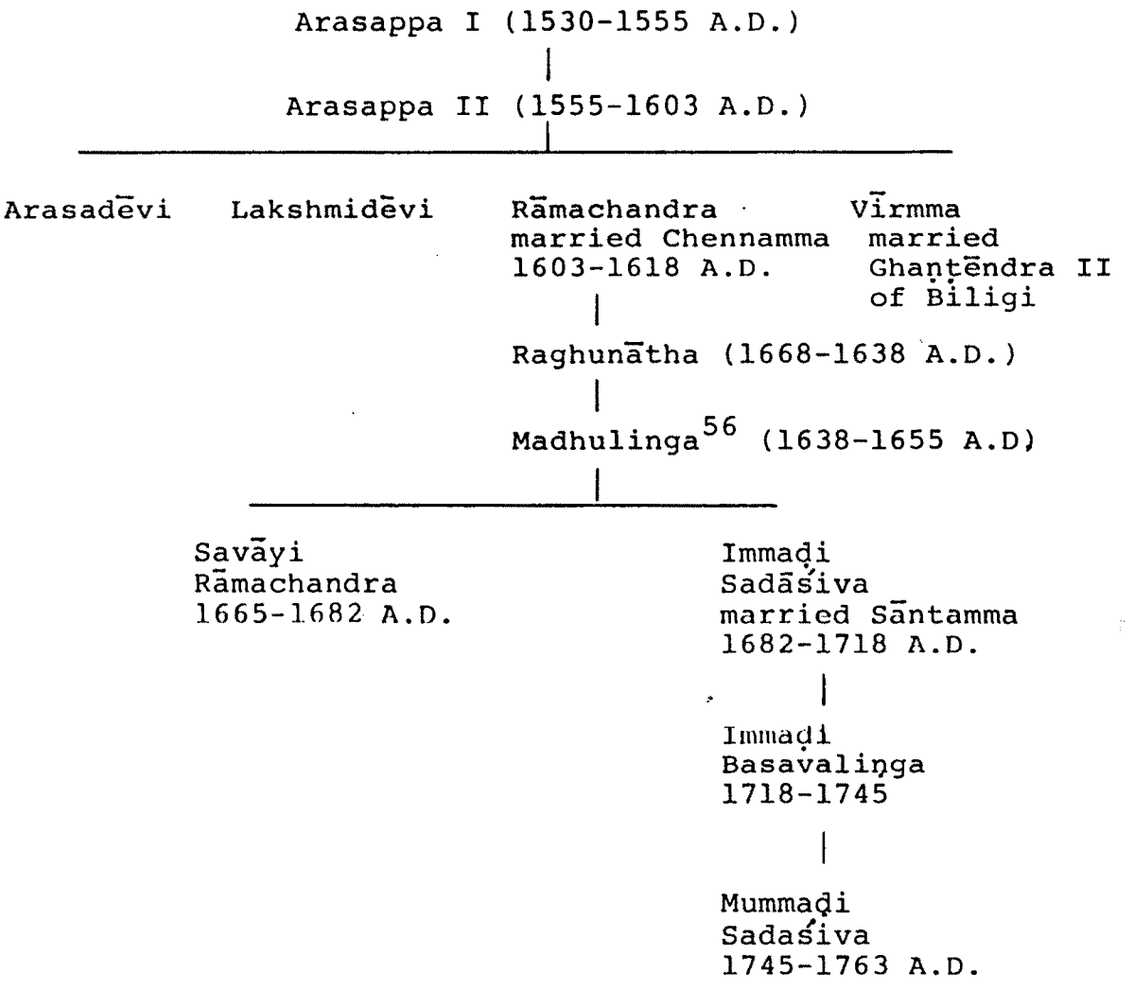
55 Vasantha Madhava K G. **Political History of Canara**. p 360

Genealogy of Nayakas of Sonda



56. Other sons of Madhuliṇga who did not rule are: 1. Arasa III 2. Sāntaliṇga 3. Sadāśiva I 4. Sāntavirāja 5. Madhuliṇga II 6. Raghurāja II 7. Vijravoḍeya 8. Chenna Basavarāja 9. Basavaliṇg I 10 Mallamma married Iśaprabhu of Belavadi.

PART THREE

CHAPTER XIII

THE CHIEFS AND IMPERIAL RULERS

The Early Phase

The region of Uttara Kannada first appears on the historical scene during the time of Aśōka Maurya. The Srilankan Buddhist chronicles refer to the country of Vanavāsa in connection with the history of Buddhism. The reference seems to be significant in the sense that going by the literal meaning of *'Vanavāsa'* it implies a thickly forested area. A study of the topography reveals that today the forested area in Uttara Kannada region is restricted to the ghats of the Sahyādri with its mild extensions towards the eastern part of the taluk. The land is not only thickly vegetated but also highly undulated making it possible to exploit only a small percentage of land for agricultural purposes. Banavasi, which had been the headquarters of the Vanavāsa country

for over a millennium, no doubt was the most prominent of the settlements of this forested region. It is surprising that only a few early historical sites like, Banavasi, Sonda, Siralige etc. have come to light so far above the ghats. Similarly in the Coastal tract of the region only a few early historical sites like Haigunda, Gokarna etc. have been brought to light, of which Haigunda was undoubtedly prominent. Its prominence is suggested by the fact that it gave its name to an administrative division viz. Haive-500. Aśōkan inscriptions speak of Chōlas, Pāndyas, Satiyaputras beyond his southern frontiers and Bhōja-pitinikas, Āndhras etc. within his dominion.[1] But no such tribal name placeable in the Uttara Kannada region finds mention in his records. This seems to suggest the possible absence of a community having political dominence worthy of mention here at that time. It was probably with the advent of the Sātavāhanas that the region, particularly Vanavāsa, began to ascend in importance politically when they extended their political hegemony over this region. It made them place trust-worthy subordinates like the Chuṭus, to look after this somewhat difficult wooded region. When their political authority declined, the Chutus, their earstwhile feudatories, and

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1. CII. Vol.I. p 46

perhaps kinsmen, found it convenient to declare their independence and so continued to rule over the region for about a century. The period of their rule coincided with what appears to have been a period of peaceful coexistence of small minor ruling dynasties scattered over the whole of Deccan. The situation continued to be so until it was distrubed once again by the rising Pallavas of Kanchi, who not only displaced the Ikshvākus of Vijayapuri but also extended their sway even over the Vanavāsa country with considerable ease. This was the beginning of the regional kingdoms in the South. The Pallavas gave way to the Kadambas of Banavasi, who under Mayūravarma founded their kingdom. The tactics used by Mayūravarma as indicated in the Talagunda inscription of Kākustavarma[2] imply that it was the thickly vegetated forest which aided the Kadamba founder in his guerilla warfare. Though he is stated to have been made the lord of the land between the Western Sea and river Prēharā, it is not known how far he could exercise his authority below the ghats. A study of the find spots of the Kadamba records shows that the Malanād was the forte of the Kadamba authority. Only one record of the reign of Ravivarma (489-519 A.D.)[3] namely, Honnavara plates of Kaikēya Chitrasēna, has sofar come to light from

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2. **CKI**. Vol.I, No.4

3. **Ibid**. No.26

below the ghats and this belongs to the peak period of the Kadambas. The record itself seems to have been dated the 1st year of Kaikēya Chitrasēna, though Ravivarma *mahārāja* is mentioned. This is in conformity with succeeding epigraphical evidence, which appear to show that the minor chiefs of coastal tracts tended to behave as if they were totally independent. It is curious to note that after Ravivarma the Bhōjas from Goa were able to extend their authority along the coast upto Kumta area, when, after the death of Ravivarma, the Kadambas became weak. Thus the Bhōjas were able to obtain the allegiance of the Kēkayas as indicated by the Hiregutti plates.[4] A most important point emarging from this observation is that it was very difficult from above the ghats to control the coastal tract and the chieftains stationed here and the slightest indication of weakness on the part of the superior authority meant independent behaviour or shifting allegiance of the Chiefs.

The Chālukya, Rāshtrakūta Phase

When the Kadambas of Banavasi were dislodged from the throne by the Chālukyas of Vātāpi under Pulikēśin II, the Banavāsi maṇḍala was handed over to the Āḷupa rulers ruling from Dakshina Kannada region.[5] The Āḷupas, though

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4. EI. Vol.XXVII., pp.70-75

5. Ramesh K.V. **A History of South Kanara** pp.45-46

friendly with the imperial Chālukyas, were also inclined to behave independently below the ghats not withstanding their matrimonial alliance with the imperial house. Thus Ālvarasa II (730-65 A.D.) alienated himself from the Chālukyas by his alliance with Pallava Nandivarman II[6]. After the close of the reign of Chālukya Vikramāditya II, the central part of the Coastal tract of Uttara Kannada again saw the Kēkayas raising their head as clearly indicated by the copper plate record from Haladipur belonging to Kēkaya-Pallava Gōpāladēva[7]. In this epigraph no mention of the imperial authority is made, though *Vikramāditya Satyāśraya* is referred to (probably as an epithet used by Gōpāladēva). Likewise the Kekkar record of Annayarasa[8] (8th century A.D) also does not mention any imperial authority.

No Rashtrakūta record has so far been reported from the Coastal area of Uttara Kannada. On the other hand, in the eastern part of Sirsi taluk two records from Sōmanahalli[9] belonging to the fag end of the reign of the Rashtrakūtas (969 and 967 A.D.) are discovered.

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6. **Ibid**. pp.63-64
7. **EI** Vol.XXI.. pp.173-179
8. **PKRBP** 1941-56., p.5
9. **ARSIE** 1939-40. Ap.E. Nos.67,68

It is also surprising that no kingdom of wide geographical extent was ever founded in coastal tract, though some prominent ports did exist at the mouths of the rivers joining Arabian Sea. This was probably due to two reasons: one, that the arable land available for cultivation was comparatively less (less than even that of Dakshina Kannada Coast) and hence economic resource for sustaining large standing army was feeble; second, that the Sahyādri ranges worked as a barrier secluding the region by way of mountains and thick forests which made it difficult to exercise authority over the region above the ghat while ruling from below the ghat. This kind of seclusion is also reflected in cultural material of the region before the 11th century A.D., as for instance, the style of temple architecture seen in the Ādi-Dhārēśvara temple and the types of hero-pillars peculiar to the region till about the end of the 11th century, noticed at Kekkar, Chandavara, Haladipur.

The Chālukyas of Kalyāṇa to Vijayanagara

The rise of the Chālukyas of Kalyāṇa brought with it some changes, both political and cultural, in the Uttara Kannada region. The region above the ghats was placed under the Kadambas of Hangal whose headquarters was Banavasi at the beginning and Hangal later. From the find-spots of their inscriptions it may be gaussed that

their authority in Uttara Kannada extended over Yellapur, Mundgod, Sirsi and Siddapur taluks. Almost invariably their records mention the imperial rulers of the Kalyāna Chālukya dynasty. The talukas of Supa and Haliyal and a part of Yellapur and Mundgod was under the Kadambas of Goa. On the other hand the region below the ghats, comprising Ankola, Kumta and Honnavar taluks was under the Pāṇḍyas of Śiśugali who dared not to mention the imperial authority in any of their inscriptions below the ghats, though they did use the epithet *mahāmaṇḍalēśvara* indicating their subordinate status. It is only in the Balligave inscription of the time of Kāma II[10] (1112 A.D.) that Vikramāditya VI is refered to. It should be noted, however, that the Balligave region was not under the authority of Kāma, but under Anantapāla daṇḍanāyaka the governer of Banavāsi-12000 under Vikramāditya VI. Vikramāditya VI led an expedition along the Coast of Karnataka with the help of Jayakēśi I,[11] the Goa Kadamba Chief. It was during this campaign that Honnavar was fortified by Jayakēśi I[12] after subduing Kāma II of the

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10. EC(old) Vol.VII. sk.99
11. Gopal B.R. **Minor Dynasties of South India : Karnataka,** Vol.I. p.54
12. Ganapati Gouda.S. **The Problem of the so-called Kadambas of (A History of the Pāṇḍyas of Śiśugali)** (unpublished M.Phil dissertation.), p.36

Pāṇḍya family,[13] who later on joined the imperial forces in subduing the Āḷupas of Dakshina Kannada. Although feudal status was conferred on the Pāṇḍyas and in their inscriptions they continued not to mention imperial authority yet, it may be observed that the cultural contacts of the region below the ghats with that of the above seems to have been strengthened during and after the time of Vikramāditya VI. This is particularly reflected in the type of hero-stones which closely follow hereafter the scenes of depiction noticed above the ghats, and the tradition of carving of hero—pillars almost discontinued. The Kalachuri usurpation at Kalyāṇa and the rise of Yadavās and the Hoysaḷas also does not show any impact politically below the ghats. The Kadaṁbas of Chandavara who succeeded the Pāṇḍyas of Śiśugali, in the Coastal region continued the earlier feature and even in their lonely copper plate record there is no mention of imperial authority.[14]

In the last quarter of the 13th century Hoysaḷas under Ballāḷa II conquered the areas of Bhatkal region and this is perhaps for the first time that a major dynasty from out side the Uttara Kannada region tried to establish

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13. **Ibid.**, p.36

14. **EI.** Vol.XXVII. p.157-163

direct political control along with Dakshina Kannada. However the region below the ghats north of the river Śarāvati does not seem to have been affected by this. But the Bhatkal region became politically active from this period onwards, and infact a number of inscriptions belonging to the Vijayanagara period are concentrated in this area.

The Vijayanagara and after

Throughout the course of the Vijayanagara history the Coastal area of Uttara Kannada assumed importance. The officers of the Vijayanagara made campaigns here. There were port towns like Honnavara, Bhatkal etc. where special officers were statined by Vijayanagara emperors to look after the administration of the Coastal Kanara tract, in spite of the fact that chiefdoms like those of Nagire and Haduvalli ruled as subordinates of Vijayanagara in the regions of Honnavara and Bhatkal taluks. This is perhaps the only period in the history of Uttara Kannada when imperial rule was acknowledged by the feudatories with their headquarters below the ghats. Culturally also the contacts between Malanād and Coastal tract seems to have become still stronger as implied by the fact that some of the individuals hailing from above the ghats (like Sonda) are known to have made donations to the temples in the

Coastal tract.[15] In Malanāḍ region, Banavasi somehow lost its former glory as political capital while its attraction remained only in its age old Madhukēśvara temple. On the other hand a nearby place north of Sirsi, viz. Sonda, assumed importance in the political scene and dominated a large area of Uttara Kannada region comprising the modern taluks of Sirsi, Ankola, Karwar, Yellapur, Mundgod, Supa and Haliyal and the northern part of Kumta. Likewise a small principality of the Chiefs of Biligi also thrived from the last quarter of the 15th century A.D.

The chieftaincy of Nagire was devoured by the Nāyakas of Keladi about the beginning of the 17th century A.D. and the direct rule of these Nāyakas is noticed in the two southern taluks of Coastal Uttara Kannada (Honnavar and Bhatkal). There were frequent clashes between the Chiefs of Sonda and Biligi on the one hand the Nāyakas of Keladi on the other. The northern taluks of Uttara Kannada were considerably affected by the activities of Muslim rulers of Bijapur and Bidar. The conflict seems to have been mainly due to the desire to control the Coastal tract.

Why this kind of change occured from the Vijayanagara period onwards may seem a moot question. But the reason seems to be the battle for trade. The establishment of

15. KI. Vol.I. No.41 of 1939-40

Western trading ports particularly in Goa, Karwar, Honnavar and Bhatkal with the intention of profitering from lucrative trade in spices suggest the importance of control over the Coast. The existence of good harbour points at the mouths of the various rivers provided navigational facility from spice-growing area to the ports. As such it was important to control the areas drained by these rivers. Therefore it was ultimately the advantageous economic factor that played its role in the history of the Coastal tracts. In adition to this evidence in connection with the trade activites with the West, we may also cite the brisk activites of Jaina community in Honnavar —Bhatkal region and later in Sonda region also. The followers of Jaina religion are long known for their preference to merchantile profession.

Thus the relation between the imperial powers and feudatory dynasties is characterised by a kind of defience of the imperial authority by the later to begin with, or nominal acceptance of it only. From the time of rise of Vijayanagara, there is asserting of imperial authority deliberately in the Coast. Does this then show that overseas trade was at its lowest ebb from the time of the decline of the Sātavāhanas to the advent of Vijayanagara ?

CHAPTER-XIV

SOCIETY AND ECONOMY

Social Conditions

Inscriptions being the most prominent sources for the history of the region and their number in relation to the period covered in this work being comparatively small, it is difficult to draw an exact picture revealing a complete cross section of the society. For the early period the problem is still more difficult both because of the number and nature of the epagrphic records. Thus the inscriptions upto the 6th century, with a few exceptions, are all Brāhamaṇa donations and cannot be expected of throwing considerable light on all the strata of the society.

The beginning of the impact of the Āryan culture in the region must be quite ancient and its vigour must have been stepped up from the time of Aśōka when the first attempts to propagating Buddhism in the region[1] were made.

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1. **Mahāvaṁsa**, Ch.XII, p.82

Under the Sātavāhanas the internal and external trade network having become well established and economic prosperity having assumed unprecedented proportions, migrations, movements and inter-regional contracts must have become more regular and telling. The very fact that Prakrit came to be used as the language in contemporary inscriptions and the language of interaction between the peoples of wider geographical area, the language of the people of this region being of Dravidian origin, exhibits this trend of cultural impact from the North via Deccan. The Vadagaon-Madhavapur Prakrit inscription[2] of Brāhamaṇa Sōmayaśas is a plain case in instance when a person belonging to Sākēta (i.e. Ayōdhyā) came all the way to Karnataka where he passed away. This inscription belongs to about the close of the 1st century A.D. The reference in the *Mahābhārata* to Vanavāsa country as among the regions conquered by the great hero Arjuna may possibly be viewed from this very perspective of movements and contacts of people of widely separated areas during the pre-Christian era and after.

There is a considerably old tradition that what is now the Coastal strip below the Western Ghats was reclaimed by Paraśurāma from the sea and even today the region below the ghats is called *Paraśurāma Kshētra*.[3]

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2. **EI.** Vol.XXXIX, pp.183-88
3. Saletore B.A., **Ancient Karnataka Vol.I, History of Tuluva,** pp.23-30

If this story has anything to do with the Brāhamaṇisation of the coastal belt, one cannot be sure about the antiquity of such an event. There is also a tradition that Mayūraśarma, the Brāhamaṇa founder-king of the Kadaṁba dynasty, brought a large number of Brāhamaṇas from Achichchhatra, whom he settled here to perpetuate Brāhaminism.[4]

The first epigraphical document revealing the existance of a Brāhamaṇa settlement in the Malenāḍ region comes from Maḷavaḷḷi in Shimoga district.[5] This record belongs to the reign of Viṇhukaḍa Chuṭukulānanda Sātakarṇi and records the grant of village Sahalāṭavi free from all taxes as Brāhamaṇa endowment to Koṇḍamāna of Kauṇḍinya-gōtra for the enjoyment of the god Maḷapaḷi dēva. The grant was renewed in the reign of probably of Kadaṁba Mayūravarma to a descendent Koṇḍamāna namely Siri Nāgadatta with the adition of some more villages in the vicinity. The record shows that already by the time of Chuṭu rule the Brāhamaṇa families had been well entrenched at least in pockets of the Malenāḍ region and were attracting the attention of the ruling class. The Kadaṁbas expressly claimed to be Brāhamaṇas as known from

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4. Ramesh K.V. **Tuḷunāḍina Itihāsa**, p.21
5. **CKI**, No.1

the Talagunda inscription.[6] This inscription also states that god Praṇavēśvara here had been earlier worshipped by kings like Sātakarṇi, obviously an allusion to Gautamīputra Sātakarṇi of the Sātavāhana family. Both these inscriptions also suggest the fact that such Brāhamaṇa settlements came up around places of worship with a prominent Śaiva or Vaishṇava deity. The Banavāsi pillar inscription of Mṛigēśvarma[7] indicates the presence of a Vishṇu temple there. Similarly in the Kuntayaṇi plates of Ravivarma[8] a grant of land to Bhavasvāmi of Dhaumya-gōtra, well versed in the Vēdas, is recorded and the land is called Karpaṭēśvara, thereby hinting the possible presence of a Śaiva temple there. Likewise in the Sirsi plates[9] of the same king, a land grant is registered to the Mahādēva temple at Sāre built by the royal physicial Nīlakaṇṭha-dēśāmātya, along with grants for Āryasvāmi and Paśupata of Kāśyapa and Bhāradvāja-gōtra respectively. A similar grant is also recorded in the Kampli inscription of Ajavarma.[10]

The Bhōja records reveal such names as Gōvindasvāmi[11]

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6. **CKI**. No.4
7. **Ibid**., No.14
8. **Ibid**., No.19
9. **Ibid**., No.21
10. **Ibid**., No.44
11. **EI**. Vol.XXIV, pp.143-45

Mādhavārya,[12] Dāmārya[13] and places like Śivapuraka[14] which may again be taken to indicate the prominence of the theistic sects among the Brāhamaṇas. Likewise king Aśaṅkitavarman in described as a great devotee of Śiva.[15]

Reference to Agrahāras in the region are very few. Kāḷaladēvi, the queen of Kāma II of the Pāṇḍya family of Siśugali, established an Agrahāra at Tumboḷḷi which is called *Kannedānada agrahāra.*[16] An Agrahāra at Muguva[17] is referred to in another inscription of the same dynasty. These Agrahāras were associated with some temple, as, for example, the Tumboḷḷi Agrahāra which was associated the temple of Vishṇu got built by Kāḷaḷadēvi.[18] The Agrahāras received grants in cash and kind from their patrons. They had also *Māṇis (Brhamachāris)*. There are references to *Maṭhavina māṇi*, Brhamachāris associated with the maṭha or monastery, and *Śāntiya māṇi*, probably *Brhamachāris* entitled to perform expiatory rites. The Mūrūr Agrahāra is

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12. **EI.** Vol.XXXIII, pp.61-63
13. **Ibid.**, pp.63-64
14. **Ibid.**, Vol.XXXI, pp.234-34
15. **Ibid.**, Vol.XXXI, 234-36
16. **Infra**., Ins.No.7 pp.351 64
17. **Ibid.**, Ins.No.8 ,pp 365 78
18. **Ibid.** Ins.No.7 ,pp. 351 64

mentioned in a copper plate inscription of Vīra Kāvadēva dated 1255 A.D.[19] Similarly in the reign of the Vijayanagara king Harihara, the Mallināthapura Agrahāra[20] was established in Hiriya Haive which was made over to twelve learned Brāhamaṇas on Kapilāshṭami occasion in 1382 A.D. A *Brhamapuri* or the locality inhabited by Brāhamaṇas at Katgal is refered to in an inscription of Kāvadēva II of Chandāvara dated 1256 A.D.[21] In 1395 A.D. during the time of Dēvarāya of Vijayanagara the establishment of Agrahāra Lakshmīpura at the village Kalkuṇi is recorded.[22] The Agrahāras and Brahmapuris were centres which perpetuated Brahmaṇical culture and religion. Since the Brahmaṇa class was held in high esteem it could exert considerable influence on the rulers and the Chiefs who in turn were almost compelled to safeguard the interest of Brhāmaṇical order. It is curious to note that even a Vīraśaiva Chief like Sadāśivarāya of Sonda family expresses his respects to the Brāhamaṇas and the followers of *Varṇāśrama-dharma* in his *Svaravachanas*.[23] Inspite of the impact of theistic sects there seems to have flourished some pockets like Kaḍatōke

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19. **EI.** Vol.XXVII, pp.157-63
20. **ARIE** 1980-81 No.51
21. **Infra.** Ins.No.14 , pp. 398-400
22. **ARSIE**, 1939-40, Ap.E, No.45
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where Brahmana families specialised in Vedic sacrifices. At times Brāhamaṇas from far off places like Kāśi were invited to perform the Vedic sacrifices as evidenced in the inscription of Sonda Chief Savāyi Rāmachandra in Svarṇavalli-maṭha at Sonda.[24]

The Kshatriya class comprised the warriors which included some administrators, the commanders of the army and the soldiers. The rulers strived hard to maintain harmony among the subjects, to maintain prosperity and happiness in the kingdom and to coordinate administration. They were entitled for the knowledge of *Vēdas*, *Vēdāngas*, *Itihāsas*, *Purāṇas*, *Dharmaśāstras*, *Arthaśāstra* etc. The early Kadaṁba kings are described in their inscriptions[25] as masters in all these subjects. The ruling class acted hand in hand with the Brāhamaṇa class in maintaining the Brahmaṇical social order, though they did take interest in the welfare of other religious sects as Jainism and Buddhism. Tanks like the one at Gudnapur[26] and Talagunda[27] were caused to be dug by them obviously for aiding the expansion of agricultural activity. It is

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24. **EI.** Vol.XXXII, pp.78-81
25. **CKI,** No.4
26. **Ibid.,** No.23
27. **Ibid.,** No.4

interesting to note that in the early Kadaṁba period the warrior class also included followers of non-Brahmanical creeds like Jaina Śrutakīrti who was the General of *Yuvarāja* Kākusthavarma.[28] Generals and warriors were amply rewarded for their heroic deeds by kings or their subordinates as illustrated by the Halmadi inscription[29] of the time of Kadaṁba Kākusthavarma. According to this inscription Vija-arasa, who defeated the Pallavas in a battle between the Kekaya-Pallavas and the Kadaṁbas in alliance with Sēndrakas and Bāṇas, was granted the village Halmadi and Mūlivaḷḷi as *balgalchu*.

From about 10th century onwards a large number of hero-stones begin to occur in the Uttara Kannada region and many of them belong to the reign-periods of the Pāṇḍyas of Śiśugali and the Kadaṁbas of Chandāvara. At the beginning hero-pillars were erected in the honour of the dead heroes, while after 12th century carved hero-stone slabs of the usual type were set up. The heroes seem to have died in small family feueds which were so frequent between the rulers of the region below the ghats. This feature continued even after the advent of Vijayanagara and there were good nuber of encounters

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28. **CKI.**, No.3
29. **Ibid.**, No.5

between the Chiefs of Hāḍuvaḷḷi and Gērusoppe in particular. The custom of *Sati* was also common in the region as evidenced by large number of *Sati* stones.

The community of businessmen and traders formed the Vaiśya class. The were called *Śrēshṭhis* or *Seṭṭis*. They traded in various commodities and moved from place to place to sell their goods. In the early Kadaṁba period there is only one reference to a *Śrēshṭi*,[29a] and this may indicate the decline of trade after the fall of the Sātavāhanas. From 11th century onwards numerous references to traders and trade-guilds like *Seṭṭikāras* are noticed. The Guṇḍabāḷa inscription, for example, refers to Vaiśya settlements in Bārakūr and Honnāvar .[31] The same inscription refers to *Seṭṭis* like Chikkiseṭṭi, Sōviseṭṭi, Jayadēvaseṭṭi, Nāmināthaseṭṭi etc. It is interesting to note that the persons belonging to business community some times accepted to serve under the kings or Chiefs. Thus Māchidaṇḍādhipa belonged to the family of Chikkiseṭṭi, who came as a businessman from Ayōdhyā in the North and took service under Mallidēva II of the Pāṇḍya family of Śiśuyali.[32] The businessmen had organised themselves into guilds like *Nakaras*,[33] *Nānādēśi*[34] etc. Thus in an

29a CKI p 148
30. EC. Vol.VII, Sk.118
31. **Infra**., Ins.No. pp.
32. **Ibid**., line no.71
33. **Ibid**., line no.71
34. **Ibid**., line no.81

inscription of 12th century the *Nakaras* of Muṭṭa[35] are referred to. Most numbers of the business community in the Uttara Kannada region were followers of Jainism.

Some important ports like Bhatkal had settlements of merchants of the *Hañjamāna* (Anjuman ?) community, obviously traders of Arab origin who had accepted Islām. Thus in an inscription of 1427 A.D.[36] Ummaramarakāla, the chief of *Hañjamāna* merchants of Honnavar is referred to. Clashes between the indigenous chiefs and the foreigners' settlements are also referred to. However, these merchants were probably kept outside the pale of Hindu Social order.

Because of the very nature of the epigraphs, there is hardly any reference to persons belonging to Śūdras and out-castes.

Various professions and specalised crafts must have been followed by people of the region. They included weavers[37], *Nāvidas* (barbers),[38] *Maḍivāḷas* (washermen),[39]

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35. **Infra**., Ins.No.8 pp 365-78 Line no 71
36. **KI**. Vol.I of 1939 40, No.48
37. **EC**. Vol.VII. Sk.118
38. **Ibid**., Sk.185
39. **Ibid**.. Sk.118

Paṭṭagāras[40] (producers) of finer varieties of clothes), Chippigas (tailors),[41] Telligas (Oil extractors)[42] Kumbaras (potters),[43] Betel-leaves Sellers,[44] Bangle sellers etc.[45] There were Okkaligas (tillers or agriculturists)and Nāyaka agriculturists. In the coastal area, there is the community of fishermen known an *Ambigas* or *Khārve*.

The available evidence goes to suggest that at least women of the ruling class enjoyed an honourable place in the society. They actively participated in religious and political activities. The Chuṭu inscription at Banavāsi,[46] for instance, refers to the queen who got made the Nāga image, a Vihāra and a tank. Kāḷaladēvi the queen of Kāma II of Pāṇḍyas of Śiśugali family built a Vishṇu temple and established an Agrahāra at Tumbolḷi.[47] In the later period there were able rulers and administrators

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40. **EI**. Vol.VI, p.116
41. **EC**. Vol.VII, Sk.112
42. **Ibid**., Vol.VI, Kd.99
43. **IA**., Vol.XIV, p.15
44. **SII**. Vol.VIII, No.76
45. **EC**. VolVIII, Sb.530
46. Krishnan K.G., **Uttāṅkita Sanskrit Vidyā Araṇya Epigraphs**, Vol.II, No.184
47. **Infra**., Ins.No.7 ,pp.351 64

like Padumaladēvi,[48] Chenna-Bhairādēvi,[49] etc.

The epigraphs rarely refer to some of the festivities observed by the people of the region. The earliest of such references is in the Gudnapura inscription of Ravivarma which refers to the Kāma festival in Vasanta-māsa (spring).[50] A 16th century inscription from Bhatkal[51] mentions the services to be conducted in a Jaina temple there, which included the worship during Kārttika month, Śivarātri, Jīvadayāshṭami, Yugādi, Śrutapañchami, Hāvina- abhisheka in Śrāvaṇa month, etc. Obviously some of these were festivals common to people at large as we know that some of these have survived even today.

Economic Aspects

Though agriculture has been the main stay of the economy of Uttara Kannada region its rich resources in the form of forests, spices and acquatic wealth have played prominent role from time to time in its economy. Likewise the coastal strip with a number of navigable rivers and

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48. See. Ch. IX
49. **Ibid.**,
50. **CKI.**, Ins.No.23
51. **KI.** Vol.III Pt·I of 1939 40, No.80

ports has also played its role in trade and commerce. The sources do not permit us to have a complete picture of the working of the economic system in the region as the majority of inscriptions are related to temple-grants and hero-stones.

The early Kadaṁba inscriptions are devoid of references to florishing merchants[52] and currency system. The grants were in the form of lands for temples or Brāhamaṇas, or Buddhists and Jaina establishments. Sometimes donated lands were divided into shares (*vṛittis*). The coins definitely ascribable to the Kadaṁbas of Banavāsi are also scarce. Compared to this, the coins of the Sātavāhanas and the Chuṭus are more numerous and frequently reported.[53] Perhaps this may be viewed from the point of view of decline of trade, both internal and external, in post-Sātavāhana-Chuṭu period. On the other hand, excavations of tanks particularly for irrigation and clearling of forests for obtaining agricultural land appear to be more prolific above the ghats, from the Kadamba period onwards. Religion becomes a centripetal force attracting resources of the ruling class. This is

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52. There is only one reference to a merchant in the whole set of early Kadamba inscriptions.

53. Raghunath Bhat M.R. "A New Hoard of Sātavāhana Coins" **Studies in South Indian Coins**, Vol.I. pp.61-63

so particularly in respect of Jaina and Brhāmaṇical religious sects. Kadaṁba inscriptions refer to *daśabandha*[54] (a tenth of the agricultural produce of irrigated land), *antahkara*,[55] *uñchakara* etc. in relation to the lands donated. But specific reference to merchantile activity are totaly lacking. It is only from 10th century onwards that participation not only of the kings, chiefs etc. but also of the merchant class and at times common people is noticed in connection with grants and donations to temple of various sects. Thus the Gundabala inscription[56] of the time of Pāṇḍya chief Mallidēva II informs about an officer Māchirāja who belonged to merchant community and built the Pārśvanātha Basadi there. He even erected Jaina temples at Chandāvara, Hariyaṭṭa, Muṭṭa, Śiśugali etc. The same inscription also tells us that business communities were active in Honnavar and Bārakanūr. It is possible that by this time the Arabian Sea was being again extensively used for purposes of transport along the Coast. Here we also find references, apart from wet lands yeilding specified produce, to income in cash from shops and places. Coin denominations like *Gadyāṇa*, *Kāhu-gadyāṇa*, *Paṇa* etc. are also mentioned. An organised merchant guild

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54. **CKI.**, Ins.No.43
55. **Ibid.**, pp.44-45
56. **Infra.**, Ins.No. 8 , pp. 365-78

like *Nakara* figures in inscriptions. The term *Nānādēśi*, obviously referring to businessmen from different countries, also finds mention. Perhaps this kind of evidence may be interpreted as the revival of trade activity to flourishing levels.

Throughout the Vijayanagara period Jainism was in most flourishing condition west of the ghates. Some of the ruling families here accepted it as their family religion. The trade in spices with the West had ascended and income from such trade to the treasury of the rulers must have been quite stupendous. The rulers seem to have exploited the situation to their best advantage. Occasionally, conflicts with other competetors and the Western settlements used to ensue. Interestingly the number of religious grants given by the ruling chiefs form the bulk during this period though here and there references are found to businessmen etc. making such grants. This may be a reflection of the result of the interest that the rulers took in trading with the Europeans.

An idea of the local taxes may be had from an inscription from Bailur belonging to 15th century A.D. which mentions *Manehaṇa* (house tax), *Nogahaṇa* (Yoke tax), *Okkalu guttige* (contract on tenancy), *Kāṇike* (occasional

presents) *Khādāya* (compulsory lavies) *Bīḷkara* (tax on waste land ?) *Bīḷudaṇḍa* (fine on waste land ?) *Vosage* (tax on social festival), *Bīcha Birāḍa, Ottugāy* etc.[57]

Only little information can be gathered from the inscriptions of the region about currency, weights and measurments. Direct references to currency are found from 12th century onwards. The most common denominations mentioned are *gadyāṇa*,[58] *paṇa*,[59] *haṇa*,[60] *varāha*,[61] *honnu*,[62] *vīsa*[63] and *kāhu*.[64] Of these *gadyāṇa* was of gold and very popular; the *paṇa* or haṇa could be of gold, silver or copper; *varāha*, also a gold coin, is frequently mentioned the inscriptions after the 13th century A.D.; *honnu* was another gold coin; *vīsa* seems to be a smaller denomination of gold coin; *kāhu* or *kāsu* was a copper coin.

Among the land measures the earliest to occur in inscriptions is *nivaratana* which was otherwise known as

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57. KI. Vol.I of 1939-40, No.54
58. DLSCT., 1942-43, No.59
59. KI. Vol.III, Pt.I of 1939-40, No.44
60. ARIE. 1970-71, Ap.B, No.157
61. DLSCT. 1940-41, No.45
62. Ibid., No.54
63. ARIE. 1970-71, Ap.B, No.157
64. DLSCT. 1940-41, No.54
65. ARIE. 1970-71, Ap.B, No.175

mattar in Kannaḍa inscriptions. *Rājmāna* is referred to inconection with length but specific details are not forthcoming. The term mattar referred to a defined area of land roughly equivalent to an acre. In late inscriptions the terms *mūḍe* and *khaṇḍuga*[65] are found particularly with reference to paddy. These pertain to a land measure in which the sowing or producing capacity of the land was taken into consideration.

CHAPTER-XV

RELIGION, LANGUAGE AND LITERATURE

Buddhism

The earliest religion about which anything can be said in relation to Uttara Kannada region is Buddhism. The antiquity of Buddhism here gose back to the time of the great Maurya monarch Aśōka. The Buddhist chronicles like *Dīpavaṁsa* and *Mahāvaṁsa* record about the attempt made by Aśōka to propogate Buddhism both within and without his empire. The Third Buddhist Council was held under his patronage in Pāṭalīputra with *Thēra* Moggaliputta as its president. After the conclusion of the Council, Buddhist missonaries were sent to different parts of the country and beyond. Among them *Thēra* Mahādēva and *Thēra* Rakkhita visited the Mahishamaṇḍala and Vanavāsa respectively. The Vanavāsa country visited by *Thēra* Rakkhita is identified with the country of Banavāsi. The relevent passage of the

Mahavaṁsa giving this information is as follows:

> "The Thera Rakkhita who had gone to Vanavasa preached, floating in the air in the midst of the people, the *Anaṁtaggasamyutha*. . The conversion of sixty thousand persons took place, thirtyseven thousand in number received the *pabbajja* from him, five hundred *vihāras* were founded in the country. Thus did the Thera establish the conqueror"[1]

The passage suggests that a large number of people were converted to Buddhist religion and that Buddhism became well founded in the Vanavāsa Country.

According to the *Mahāvamsa* the Srilankan king Duṭṭagāmini Abhaya (lst century A.D.) when he built a large Vihāra in his capital invited delegates from different countries on the occasion of its inauguration. And among those who responded to this invitation by their presence were as many as 80,000 *Thēras* from Vanavāsa.[2]

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1. **Mahavaṁsa**.. Ch.XII, p.82
2. Vasantakumar Taltaje., **Karnāṭakadalli Bauddha Saṁskṛiti** (Kannaḍa), p.54

While an amount of exaggeration cannot be ruled out in the passages of the *Mahāvaṁsa*, it would appear that Buddhism had considerable following among the people of Vanavāsa country. Archaeologically speaking little in fact has been forthcoming to establish the presence of Buddhism from 3rd century B.C. to 1st century A.D. here. Possibly it is only the spade of the archaeologist which can do this in course of time. But after the 1st century A.D. Buddhist relics begin to occur more or less regularly though not in large numbers.

The earliest epigraphical reference in the region to the patronage to Buddhism by the royal circle is from Banavasi. The record belongs to the reign of Viṇhukaḍa Chuṭukulānanda Sātakarṇi dated his 12th regnal year,[3] corresponding to c.257 A.D.[4] It records the donation of a stone slab dipicting a serpent (*nāga*) a tank (*Taḍāga*) and a monastery (*Vihāra*) by Mahabhōji.(Nāgamūlanikā), the mother of *Yuvarāja* Śivaskandanāgaśrī. The work was supervised by minister (*Amātya*) Skandasvāti(Khaḍasati). The Nāga stone was carved by Naṭaka, a disciple of Damōraka, a teacher of Sañjayantī (i.e. Vanavāsi). This short record reflects

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3. EI. Vol.XXXIV, pp.239-242; Krishnan K.G., **Uṭṭaṅkita Sanskṛit Vidyā Aranya Epigraphs** Vol II No 184
4. **Supra** pp 28 34

the nature of the activities of Buddhist devotees in Uttara Kannada. Obviously, excavating tanks, erecting vihāras and making donation of images particularly Nāga formed a part and parcel of such activities.

That the Banavasi kings were considerably inclined towards Buddhism is evidenced in inscriptions of Nagarjunakonda.[5] In an inscription of the time of Ikshvāku king Ehavala Chāntamūla dated 11th regnal year, (c.291 A.D.), Koḍabalasiri, the daughter of Vīrapurushadatta and sister of Ehavala Chāntamūla and the queen of Mahārāja of Vanavāsa, is stated to have set up a *chaitya* and a monastery at Vijayapurī. These were in charge of the preceptors of Mahiśāsaka sect. It is possible that this queen of the anonymous Banavasi king would have patronised the Mahīśāsaka sect in Banavasi region also.

Another inscription from Nagarjunakonda[6] belonging to the reign of Virapurushadatta, the Ikshvāku king (c.270 A.D.) suggests the activities of the preceptors of the

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5. Krishnan K.G., **Uṭṭaṅkita Sanskṛit Vidyā Araṇya Epigraphs**, Vol.II, No.201
6. **Ibid.**, No.185

Achantaraja school. The record informs that the preceptors belonging to this school had converted people in various countries including Vanavāsi.

Similarly a foot-print slab inscription of Nagarjunakonda[7] of the latter half of 3rd century A.D. mentions that the senior preceptors of the Vibhajjavāda school residing in the great monastery of Vijayapurī had many converts in several regions including Vanavāsa. The same inscription further informs that they were well versed in fixing the meaning and the implication of the nine-fold teaching of Buddha and who knew by heart the traditions of the Buddhists. The nine-fold teachings are *Sutta* (sermons in prose), *Geyya* (Sermons in prose and verse), *Veyyakarṇa* (explanation or commentary), *Gāthā* (scriptures or stanzas), *Udāna* (pity saying), *Itivuttaka* (short speeches of the Buddha), *Jātaka* (stories of Buddha's former births), *Adbuta-dharmma* (stories of miracles), and *Vedalla* (teachings of the form of question and answer.[8] The Buddhist traditions mentioned here are identified as follows: 1.robes 2.food 3.bedding presented to them 4.those who delight in meditation.[9]

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7. Krishnan K.G., **Uṭṭaṅkita Sanskrit Vidyā Araṇya Epigraphs**, Vol.II, No.191; and **EI**. Vol.XXXIII, pp.247-250
8. **Ibid**., p.419, Foot note no.4
9. **Ibid**., Foot note no.5

The activities of these sects of Buddhism in our region correspond to the reign period of the Chuṭu-Ānanda kings. Roughly to the same period may be ascribed some of the archaeological finds which positively attest the prevalence of Buddhism here. These include a couple of Buddha images found in Haigunda[10] (Honnavar taluk), an image of Bodisatva Maitrēya from Banavasi,[11] a lamp pillar with depiction of Buddha and Kubja Yaksha from Togarse[12] (Ankola taluk), the remains of brick stūpa in Kadagodu[13] and inscribed pedestal of Yakshī image from Banavasi.[14] The last mentioned inscription informs that the image was made by stone-carpenter Gōla's disciple at the instance of Balamita. In the small scale excavations conducted in Banavasi an apsidal structure has been brought to light and some scholars have regarded this as an evidence of Buddhism. But since the apsidal plan itself is not a peculiarity of Buddhist chaityas alone, it is difficult to accept this view. A stone image of Kārtikēya[15] has also

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10. A.Sundara., "Ittīchina Kelavu Purātatva Śōdhanegaḷu" **Karnāṭaka Bhārati** (Kannaḍa) Vol.VIII, Issue.II, pp.10-22
11. A.Sundara., "Some Note-worthy Antiquites from Banavāsi Area" **QJMS**. Vol.LXX, No.III, pp.164-170
12. A.Sundara., "Ittīchina Kelavu Purātatva Śōdhanegaḷu" **Karnāṭaka Bhārati** (Kannaḍa) Vol.VIII, Issue.II. pp.10-22
13. A.Sundara., **QJMS**. Vol.LXX, No.III, pp.164-170
14. A Sundara "Banavāsiya Kelavu Apūrva Prāchīna Śilpagaḷu" **Karnataka Bharati** Vol XXI/3 4 pp 149 50
15 **Ibid** p 151

been reported in this very excavation thereby suggesting the possibility of the apsidal structure being dedicated to a Hindu deity.

Some pot-sherds from Banavasi belonging to early centuries of charistean era bear the *triratna* symbol stamped on them.[16] Similarly the coins of Chuṭu-Ānanda kings, particularly those of Śivalānanda, carry the *Hill* symbol on one side, and tree surrounded by railing on the other. It is possible that these stand for the *Buddhist stūpa* and the *Bōdhi* tree respectively.[17]

Judging by the number of records dedicated to various sects under the Kadaṁbas of Banavāsi, one would be led to think that Buddhism did not make much progress under them. Only two records of Buddhist affiliation during this period are known, and one of these curiously belongs to a Kēkaya chief, in the reign of Ravivarma. The Honnavar plate of Kekaya Chitrasēna[18] begins with an invocation to Buddha, who is described as endowed with infinite qualities, refuge of virtues, born in the family of

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16. Shetty S.R., **Banavāsi Through the Ages** (An unpublished Ph.D thesis, Karnatak University, Dharwad). p.197
17. Raghunath Bhatt, H.R., **Karnāṭaka Śāsana Kale** (Kannada) p.120
18. Gopal B.R., **Corpus of Kadamba Inscriptions**, Vol.I, No.17

Śuddhōdana. It records a grant of land called Kanasapukkolli along with a garden in Nāpitapalli to the Āryasaṅgha, on the full moon day of Āśvayuja by the illustrious Chitrasēna Mahākella of the Kēkaya family. It is known that the members of the Āryasaṅgha had close association with the Aparamahāvanaśailīya sect of Buddhism. In one of the Nagarjunakonda inscriptions[19] monk Ānanda belonging to Āryasaṅgha, is stated to have completed a great monument which was accepted by preceptors of the Aparamahāvanaśailiya sect. The same record also informs that Ānanda was preaching the Dīgha-majhima-pañcha-mātrukas and knew the nikayas by heart.[20]

The Aparamahāvanaśailīya sect was one of the subsects of the later Mahāsāṅghikas. Minor differences of opinion concerning the robes, the nature and the manner of food, worship etc, existed in the subsect.[21]

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19. Krishnan K.G., **Uttaṅkita Sanskrit Vidyā Aranya Epigraphs**, Vol.II, No.181

20. **Ibid.**,

21. Dutt, Nalinakasha., **Buddhist Sects in India**, p.266 : Buddhism is devided into three principal sections, viz, Thēravāda, Sarvāstivāda and Mahāsāṅghika. The Mahāsānghikas established at Vēśāli and had followers sprinkled all over North India, but they became popular in the South.

The tenet of the Mahāsāṅghikas that "the nature of mind is pure in its orgin; it becomes impure when it is stained by passions (upaklēśas) the adventitious dust (āgantukarajas)" has accordiny to Masuda been added by Asvaghosha in his **Awakening of faith**.

That the Āryasaṅgha was strong in coastal Karnataka about this time is proved by another record discoveredat Hiregutti in Ankola taluk, which belongs to the Bhōja king Aśaṅkitavarman[22] (c.525-545 A.D.). This copper plate record also commences with the praise of lord Buddha. He is described as one "whose feet are licked by the rays of the shining jewels in the corontets of gods and demons and reservoir of countless virtues". The purpose of the record was to register the gift of the village Sundarikā situated in the Dīpaka Vishaya for the enjoyment of the Buddhist Vihāra. The gifted village was entrusted to the Āryasaṅgha. The borders of the donated village are also mentioned. The record ends with an exhortation to protect the Chaitya bestowed upon the Āryasaṅgha. The stone image of seated Buddha now worshipped as Babbru in a temple in Babruwada in Karwar,[23] may stylistically be ascribed to this period. It probably belonged to a chaitya established by the Bhōjas when the region was under their control.

It may be observed that it was essentially the Mahāyāna form of Buddhism that prevailed in the region

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22. EI. Vol.XXIII, p.70-75
23. A.Sundara., "Uttara Kannaḍa Jilleya Kelavu Apūrva Śilpagaḷu" **Mānavika Bhārati** Vol 3/2 pp 1 2

particularly the coastal tract, but Hīnayāna was not unknown.[24]

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24. Walter Thomas., **On Yuan Chuang's Travels in India** pp.237-38, We return again to the narrative of the pilgrim's travels as told in the record. From the Drāviḍa country, we read, he went north into a jungle infested by troops of murderous highway men, passing in isolated city and a small town, and after a journy of above 2000 li he reached the Kung-kin (kan) na-pu-lo country. He described this country as being above 5000 li and its capital above 30 li in circuit. It had more than 100 Buddhist monasteries and above 10,000 Berthern who were students of both "Vehicles" Close to the capital was a large monastery with above 300 Brethern, all men of great distinction. In the temple of monastery was a tīra of prince Sarvārthasiddha (that is, the prince who afterwards became Goutama Buddha) which was nearly two feet high adorned with gems and enclosed in a case; on festival days it was exhibited and worshipped, and it could emit a bright light. In the temple of another monastery near the capital was a sandal-wood image of Maitrēya made by the arhat Śrōṇaviṁśatikōṭi. To the north of the capital was a wood of tala trees above 30 li in circuit, had sat and walked for exercise, and near this was the tope over the relics of Śrōṇaviṁśatikōṭi. Near the capital on the east side was a tope which had associations with the Buddha's preaching; to the south-west of the capital were an Aśōka tope at the spot where Śrōṇaviṁśatikōṭi made miraculous exhibitions and had many converts, and beside the tope the remains of a monastery built by that arhat.

There is almost a void in the history of Buddhism in post-kadamba phase in our region, but for the passing references by Huien Tsang,[25] the Chainese traveller, in the early part of the 7th century A.D. He mentions a place called Koṁkaṇapura where one hundered Bauddha saṅghas and more than ten thousand monks existed. Most scholars identify Koṁkaṇapura with Banavasi. There is no corroborating evidence to justify this identification. The very name suggests that it could be a city located in the Koṁkaṇa tract, i.e. coastal area. It is possible that it was an important city on the coast of Uttara Kannada, probably falling within the Koṁkaṇa-900 division. As already noted above, it is approximately in this region, that Buddhism had considerable backing. The statement of Hiuen Tsang about the number of Saṅghas and Buddhist monks is apparently an exaggeration and hearsay.

It is not until the 10th century A.D. that once again feeble evidence in regard to the existence of Buddhism in Uttara Kannada and Coastal Karnataka is traceable. In a place called Kadre near Mangalore in Dakshina Kannada, a bronze image of Lokēśvara and a few stone sculptures belonging to 10th century suggest the prevalence of

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25. Walter Thomas., **On Yuan Chang's Travels in India**, p.237-38.

Buddhism.[26] Gururaj Bhatt has suggested that this could really be evidence of the followers of Nātha sect, which itself was an offshoot of Vajrayāna Buddhism. In Banavasi and Balligave there existed pockets of followers of Vajrayāna Buddhism in 11th-12th century A.D. This is proved by the images of Tārābagavati, one in Balligave and another in Banavasi, and of Bōdhisatva Padmapāṇi at Balligave.[27]

From the time of the rise of Vijayanagara, Buddhism survived only in name and never had popular backing. Paucity of evidence pertaining to Buddhism proves this. The followers of Hindu faiths even became confused between Jainism and Buddhism, and described Buddha as a monk standing naked. This contemporary belief is also reflected in iconography, as for example in the Daśāvatāra representation found in the Veṅkatēśvara temple near Huṇasehoṇḍa in Sonda belonging to 16th century were a nude Tīrthaṅkara occupies the place of the ninth Avatāra, i.e, Buddha. This confusion could only be the result of non-existence of Buddhism in the region about that period.

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26. Bhat Gururaj P. **Studies in Tuluva History and Culture**, pp.370-71

27. Bhat Raghunath H.R., "Tārabhagavati from Banavāsi and Balligāve" **Journal of Karnatak University-Social Science**, Vol.XXII, pp. 94-97

Jainism

The Jaina tradition avers that the torch of Jainism was carried into Karnataka during the time of Chandragupta Maurya. The Maurya emperor is believed to have accompined the great Jaina ascetic Bhadrabāhu along with a train of follwers towards the South when there was a great famine extending over twelve years in Northern India. Chandragupta Maurya, according this tradition, breathed his last on the Chandragiri hill at Śravaṇabelagoḷa a great Jaina centre in Karnataka. Whether we believe this tradition or not, it is clear that Jainism did not progress much in Karnataka until the advent of the Kadaṁbas and the Gaṅgas on the scene.

It is from the time of Kadaṁba Kākusthavarman that Jainism became well entrenched, particularly in select centreslike Halasi, Dēvagiri etc. References are found in Kadaṁba inscriptions to the *Nirgranthas, Kūrchakas, Śvētapaṭas* and *Yāpanīyas* side by side particularly at Halasi (Belgaum district). It is noteworthy that whereas the Gaṅga records frequently refer to the *Mūlasaṅgha* the records of the Kadaṁbas refer to the Yāpaneya Saṅgha. The Yāpaneya Saṅgha is known for bringing together the *Digaṁbara*. The *Svētāmbara* sects of Jainism. By drawing some of its beliefs from both the sects it recognised the role of women which had far reaching consequence for the healthy of Jainism in

Northern Part of Karnataka. It is from this point of view that the early Kadaṁba inscriptions, particularly from Halasi,[28] are significant. In one and the same record the *Śvētapaṭas*, the *Nirgranthas* and *Vāpaṇīyas* are together mentioned. No details are known about the *Kūrchakas*.

Even so it is indeed surprising that no epigraphical reference can be cited for the prevalance of Jainism in Uttara Kannada region as late as 11th century A.D. However this nagative evidence cannot be regarded as sugesting total absence of Jainism in the region. In Banavasi recently a stone torso of a Jaina *Tīrthaṅkara* has been discovered.[29] Stylistically this sculpture can be placed in the 5th or 6th century A.D. In that case it is a sure indication of the presence of the followers of Jainism at the capital of the early Kadaṁbas.

The Gudnapur pillar inscription of the time of Kadamba Ravivarman[30] is an unusual record wherein a temple of god Kāma within the royal palace complex in mentioned and

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28. Gopal B.R., **CKI** Vol.I No.13
29. Shetty S.S., **Banavasi Through the Ages**, an unpublished thesis Karnatak University, Dharwad, p.201
30. Gopal B.R., **CKI** Vol.I No.23

grants are recorded for maintenance of worship in the temple. However, it is a matter of controversy as to whether this Kāma is to be identified with the Love God of the Hindus[31] or Bāhubali of the Jainas.[32] The controversy emanates from the fact that Bahubali is described in Jaina literature both as Kāma and Manmatha. The same inscription interestingly has two references to goddess Padmāvati, whose name recalls the famous Jaina Yakshi. Recently excavations have been conducted at the site of this inscription and a brick structure resembling a temple has been unearthed. An image of Pārśvanātha Tīrthaṅkara styalistically of about 10th century A.D. has been recovered from the complex. Surface exploration around the mound also revealed the presence of Jaina sculptures in the vicinity. Put together these evidences would suggest that this locality had some Jaina establishment in Medieval times. If we take this as continuation of an earlier Jaina establishment here, then possibly the Kāmadēvalaya being of Bahubali may be justified. However it is not understandable, why the record does not make the *Chaitra* festival (*Vasantōtsava*) compulsory, and why it regards the festival as only meant for the enjoyment of

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31. **CKI**. Vol I p.LVIII.

32. **Ibid.**,

the people rather than an expression of devotion to the God. It is therefore very difficult to ascertain the identity of Kāma, if only for this reason.

It is not until the reign of Tribhuvanamalla Mallidēva, the Pāṇḍya king of Śiśugali, that one hears once more anything about Jainism. The Pāṇḍyas of Śiśugali themselves had god Mahābalēśvara of Gōkarṇa as their family deity. But it is from the side of the royal ladies that the cause of Jainism was espoused. Haivaladēvi, the daughter of Kāma II and grand-mother of Mallidēva II, was a devout Jaina. In one of the records on Jaina image at Gundabla,[33] she is described as the lay disciple (*guḍḍi*) of Chārukīrti Siddhāntidēva of the temple of Mutguḍi belonging to the Sūrasthagaṇa of Mūlasaṅgha. The image, according to the epigraph, was got installed by her grandson king Mallidēva II. Gundabala anciently known as Vijayapura, which served as the capital of the Pāṇḍyas of Śiśugali in the reign of Mallidēva II, is rich in Jaina antiquites. One of the inscriptions[34] of the place mentions the erecting of Mallachaityāgāra by Daṇḍanāyaka Mācharasa. Several grants to the temple are recorded in it.

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33. **Infra**.. No. 10 pp 383 84
34. **Ibid**., No. 8 pp 365 78

Its deity was Pārśvanātha and grants included cash and kind for the *Raṅgabhōga* offerings. The lands donated for the purpose were located in Hudigōḍ, Hāruvantagēri, Muṭṭa, Mugave, Hosakuḷi etc. Incomes from some of these places belonged to Tailahadēva, Mallidēva, Haivaladēvi and the son-in-law of Vikrama Taila. Apparently these persons were also among those who fostered the Jaina establishment at Gundabala. In the Makkibēṇa locality at Gundabala, there is another record[35] which registers grants for Ādinātha Tīrthaṅkara. However the record is so worn out that it is not possible to know the details of the grants.

There was another establishment of the Jainas at Kumta about this time. An inscription found in the Pārśvanātha basadi[36] of this place informs that Nāgachandradēva belonging to Mūlasaṅgha, Dēsiyagaṇa, Pustaka-gachcha and Kuṇḍakundānvaya, and a senior deciple of Viśālakīrti Rāhula, died by the rite of *ārādhana-vidhi*. An inscription in the same place mentions the death of Kaṅchaladēvi by *samādhi-vidhi*. She is described as the disciple of Gaṅjiya Maladhārideva of Krāṇurayaṇa and the queen of Tribhuvana Bīra,[37] who bears the title of the rulers of the Kadaṁba

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35. **Infra**., No.23 *p.*415
36. **ARIE**. 1947-48. Ap.B, No.239
37. **Ibid**., No.242

family of Chandavara. The Krāṇuragaṇa was a branch of Mūla saṅgha. One more record[38] in the same place mentions that an image was installed by Mukundadēva of Mūlasaṅgha, Sūrasthagaṇa and Chitrakūṭa gachchha.

The foregoing evidence pertaining to Jainism indicates that the different branches of the Mūlasaṅgha like Sūrasthagaṇa, Krāṇuragaṇa and Dēśigaṇa were active in the Uttara Kannada region between 11th Century and 14th Century A.D. The evidence also suggests that the royal ladies were among the followers of Jainism.

From the 12th century onwards Jainism faced great hardship in the plains of Karnataka owing to the rise of militant Saivism. The pressure on the followers of Jainism by the rising tide of Vīraśaivism in northern part of Karnataka was so much that the Jainas had to move further westward and take shelter under the smaller ruling principalities in the Ghat region. The chiefs of Nagire, Haduvalli, Biligi and Svadi did great service for the cause of Jainism between 14th and 17th centuries A.D. Some of these families openly declared their affiliation to Jainism, though they did not overlook the other

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38. **ARIE**. 1947-48, Ap.B, No.237

religious sects. The Ghat region thus became the centre of activities of the Jainas in this period.

Under the Chiefs of Nagire, Gerusoppe became a centre of Jaina culture and the place was flooded with Jaina monuments. In 1392 A.D. an inscription of Gerusoppe[39] refers to the death of Rāmakka, a follower of Jainism and wife of Yōjanaseṭṭi. She is stated to have built a *Chaityālaya* of Anantanātha Tīrthaṅkara at the place. Her husband Yōjanaseṭṭi is also stated in the inscription to have built several *Jinālayas* and made grants for their maintenance in various places like Huligere, Hiriyahandigoḷa etc. The same record also registers the death of Rāmakka's father Māṇika Seṭṭi. Another inscription of 1421 A.D.[40] records a grant of plot of land valued 4 honnus made by Padmaṇarasa for the repairs of the Jaina temple. Padmaṇarasa was the son of Haivaṇṇarasa and husband of Taṅgaladēvi. The grants are stated to have been made in order to obtain peace for his departed mother Taṅgaladēvi. Great contributions were made by queen Chennabhairādēvi of Nagire for the development of Jainism in Gerusoppe. The capital became a flourishing centre of

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39. **MAR.** 1928, No.109

40. **Ibid.**, No.105

Jainism. She completed the Śāntināth basadi at Gerusoppe.

Kaikini was another centre of Jainism. In 1417 A.D.[41] one Pāyamṇārya, the chief disciple of Vidyanandasvāmi, caused to be built the basadi of Pārśvanātha Jina in this place. Lands were granted for worship and offerings of the deity. In 1542 A.D.[42] several gifts made for this *basadi* are recorded in the inscription. One of the grants was made by Nēmichandradēva for the milk-bath of the Tīrthaṅkara image. His disciple Pārśvadēva also made a similar grant for the same purpose. The inscription informs that Nēmichandradēva belonged to the Baḷātkāragaṇa.

As late as 1514 A.D. and after, new Jaina basadis were being erected in some of the sites of the Coastal tract. Thus in that year a *Chaityālaya* was erected at Manki (Honnavar taluk)[43] by one Mallappa Heggaḍe and an image of Anantanātha Tīrthaṅkara was installed there at the instance of Mallappa Heggaḍe's *guru* Padmaprabha. The *Chaityālaya* was named as *Chitrakūṭa* by Nagire Chief Sāḷva

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41. ARSIE. 1977-78, No.142 & KI. Vol.I, No.40
42. KI. Vol.III, Pt.I, No.71
43. DLSCI., 1940-41, No.62

Dēvarāya II. Several individuals made gifts to this *Chaityālaya*. The same record also mentions that at Manki, another *Chaityālaya* dedicated to *Chavvisa Tirthaṅkaras* (i.e. 24 Tīrthaṅkaras) was built by Mallaṇa Heggaḍe.

Similarly in 1516 A.D. land grants were made for the purpose of hālu-dhāre (i.e. milk-bath) etc, for the image of Chavvīsa Tīrthaṅkaras at Malakod[44] (Honnavar taluk).

In 1545 A.D. in the reign of Sāḷva Chief Kṛishṇabhūpa a *Chaityālaya* was erected at Jalavalli (Honnavar taluk) and an image of Pārśva Jinēśa was consecreated by Nāgappa Seṭṭi.[45]

Two years later, i.e. in 1547 A.D., a new *Chaityālaya* was got built by Māḷu Nāyaka at Mavalli[46] (Bhatkal taluk) and an image was installed there. This was in the reign of Sāḷva Kṛishṇarāja Oḍeya of Nagire. It is interesting to note that Māḷu Nāyaka's mother Mallidēvi and father Saṅgabāṇasiga belonged to Nagire and Kaikini respectively. Gift of land was made by Māḷu Nāyaka for

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44. **DLSCI.**, 1940-41, No.66
45. **Ibid.**, No.70
46. **KI.** Vol.III, Pt.I of 1939-40, No.79

conducting regular, daily and occasional services in the temple. These services were to be accompained by the drum, the metal plate and the conch. Provision was made for the milk-bath by depositing two *Varāhas* and for the special worship of the Tīrthaṅkara in the month of Kārtika three more *varāhas* were deposited. Haivaṇa Nāyaka, another donor, made a gift of piece of land to incur the expenses of oil to be burnt in the *basadi*. Another donor Saṅgīrāya Nāyaka, son of Pārśvadēva Nāyaka, also made provision for milk-bath of the deity. It may be mentioned that Mavalli is on the outskirts of Bhatkal. The same inscription also refers to the services to be conducted in the temple, such as: *Amṛita - padi, Kārtikapūjā, Śivarātri Jivada yāshtanu, Yugādi, Śrutapañchami, Hāvina abhisheka in the month of Śrāvaṇa, Ashṭāhnika, Daśalakshanandāpūje, Hāludhāre and Khajjāya.*

The importance of Bhatkal in Jaina activities in the 16th century is futher attested by an inscription of 1556 A.D. located in Bandebasti.[47] This record after invocation to Vardhamāna Mahāvīra mentions Bhaṭkaḷa as a town crowded with palaces, and Jaina shrines and glowing with the riches and splendour of the kingdom. One Nārāyaṇa Nāyaka got built the temple of Vardhamāna Jinēndra here, which was complete with a front hall, a

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47. **KI**. Vol.III, Pt.I of 1939-40

compound wall and a flower garden. Nārāyaṇa Nāyaka purchased some lands from queen Chennabhairādevī and made them over to the temple of Vardhamāna for the maintenance, decoration, offerings, food and milk-bath in the temple.

The Chiefs of Nagire also patronised Jainism outside the confines of modern Uttara Kannada district. One famous centre of Jainism in Dakshina Kannada about this time was Mudabidre. A number of records belonging to the different chiefdoms of Uttara Kannada region have come to light in this place. One such record from Hosabasti of Mudabidre[48] dated 1429 A.D., after invoking Chandranātha Tīrthaṅkara, informs that the Nagire Chief Bhairava Nāyaka covered the roof of the third *Chaityagṛiha* called Tribhuvana - Chūḍāmaṇi basadi with copper. His wife Nāgalādēvi set up the Mānastaṁbha infront of this Chaityagṛiha and gave grants to the deity. In 1462 A.D.[49] Chief Bhairavarasa made over 1,000 *mūḍe* of paddy to the Tribhuvana- Chūḍāmaṇi basadi for the purpose of daily rituals.

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48. **SII**. Vol.VII, No.202
49. **Ibid**., No.203

Similarly the Padubidre[50] (Dakshina Kannada district) record of 1573 A.D. informs that Chennabhairādēvi gave considerable financial assistance to Padmaladēvi for the purpose of construction of a *Chaityālaya* dedicated to Munīśvara Tīrthaṅkara at Paḍubidre.

Just as the Chiefs of Nagire patronised Jainism, so also did the Chiefs of Haduvalli. Almost all inscriptions of these Chiefs commence with an invocation to Jina. Bhatkal continued to be an important Jaina centre receiving the patronage of Haduvalli Chiefs. In 1549 A.D. a record of Haduvalli Chief Chennarāja[51] (This is probably a mistake for Chennādēvi Amma, who was then on the Sāḷva throne at Haduvalli according to other sources) refers to the construction of Chenna-Chaityālaya at Bhatkal. The image of Vira-jina, i.e., Vardhamana Mahāvīra, was installed in this *Chaityālaya*. The record is in poetic language and the stanzas are stated to have been composed by Vardhamānaśakti (a woman ?).

Another record of 1550 A.D.[52] which is a composite

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50. Bhatt Gururaja **Studies in Tuḷuva History and Culture**, p.452 & Vasantha Madhava K.G., **Religions in Coastal Karnataka**, p.166
51. **ARIE.**, 1965-66, Ap.B, No.365
52. **KI.** Vol.III, Pt.I, 1939-40, No.78

record of several gifts, in the first part refers itself to the administration of Mahāmaṇḍalēśvara Chennādēvi Amma and states that she renewed the grant of tax-free land, which had been previously given by the grand-mother Vīramahādēvi, queen of Mahāmaṇḍalēśvara Gururāya Voḍeya, to the *Chavvīsa Tīrthaṅkara basadi* for the conduct of worship and offerings at the *basadi*. It was constructed by her at Mūḍabhaṭakaḷa. The same inscription records a gift of 10 mūḍes of rice for the feeding of the ascetics in the basti in 1532 A.D.

At least two inscriptions show that some Chiefs of Haduvalli fostered the cause of Jainism even beyond Uttara Kannada region. According to an inscription of Bidanur dated 1419 A.D.[53] Indagarasa Oḍeya of Saṅgītapura made provisions for the *aṅga-raṅga, naivēdya*. In the reign of Mahamandalesvara Indagara Oḍeya, a composite record of 1487 A.D. at Hogekere[54] adverts to the construction a *Chaityālaya* at Hogekere. Padumaṇa Seṭṭi, the son of Bomma Seṭṭi, was responsible for this. An image of Pārśvanātha was set up in this Chaityālaya and land grants were made for the daily rituals.

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53. EC. Vol.VIII, Sg.164
54. Ibid., Sg.163

An inscription from Siddapura dated 1593 A.D.[55] informs that the Kallappa Bhūpāla, the son of Muṇḍaṇṇa Oḍeya, erected a *basadi* of Pārśvanātha Tīrthaṅkara at Aisuru. He gave 24 *gadyāṇas* from Bijjeyahaḷḷi village and made a grant of land worth of 100 *Khaṇḍuga* paddy. A grant of 63 *gadyāṇas* from the village of Hāruguppa was also given for daily religious rituals to be performed at Eḍuvaṇi Pārśvanātha basadi.

Ghaṇṭappa Oḍeya I, the son of Narasiṁha, built the town of Biligi on the bank of river Sōmā. He constructed a great basadi and installed Pārśva Tīrthaṅkara and made grant of 163 *gadyāṇa* from the lands in Nīrahaḷḷi, Pārayadde and Honkuḷi.[56]

One of the earliest copper place records from Mudabidre (1407 A.D.)[57] belongs to the reign of king Bhairava ruling from Aisuru. His son Abhinava

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55. Uppangala Ramabhatta **Kannaḍa Vaiyākaraṇa Bhaṭṭākalaṅka Text**, 4-7 pp.79-80

56. **Ibid.**, Text 9-11, p.80

57. Dr. K.G.Vasantha Madhava of the Dept. of History in Vijaya College, Mulki, was kind enough to supply me the transcript of this unpublished inscription for which my thanks are due to him.

Bhairavanāyaka made a grant of land of Gommaṭapura at Haralibayalu village in Chikkamāhaḷige-nāḍu. Its worth was 36 *varāhas* for the maintenance of daily rituals, offerings, perpetual lamp, etc.

The stone record from Sagar dated 1473 A.D.[58] belonging to Chief called Bhairava, son of Muṇḍaṇa of Aisuru, commences with an invocation to pārsva Tīrthaṅkara. When king Bhaira was ruling over Haruguppe and Kabbayala nāḍu, a *Chaitya* of Pārśva Tīrthaṅkara was got constructed by Pāriśvagauḍa, the son of Malakka Nāyakati, at Yiḍuvaṇi for the happiness of the king and Pāriśvagauḍa. The record also states that king Bhairava gave a land of 282 *haṇavinakuḷa* for the purpose of daily rituals, milk-bath and *amṛitapaḍi* for Pārśvtīrthēśvara. It also informs about the *mṛityuñjaya Chakrapuja, Pañchā-mṛitada Abhiśhēkha* and *Siddha Chakrapūja*. The same inscription records one more grant in 1474 A.D. King Bhairava made a land grant for the Nēmināṭha Tīrthaṅkara at Maḷiyakhēḍa by the instruction of Śri-mad-Vādīndra-Viśālakīrti-Bhaṭṭārakasvāmi. He granted the lands for repairing Pañchabasadi at Talaguppa and for the worship and other ceremonies in the basadi.

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58. EC. Vol.VIII, Sg.60

Abhinava – kumāra – Bhairava, son of Bhairavēndra, established a two-storeyed basadi (*eraḍu-neleya-basadi*) and set up a Pārśva-Tirthaṅkara at his kingdom and made grant of 104 gadyāṇaS from the Hokkuliṭṭige village. He also built a Māṇika Tīrthaṅkara basadi in memory of his queen Mallidēvi and made grant of 50 *gadyāṇas* from Iṭṭige village. He renovated the Pañchabasadi of Talaguppa and made grant of 36 *gadyāṇas*. His son Laskhmaṇabhūpāla built a basadi and gave 43 *gadyāṇas*.[59]

Timmarasa Oḍeya, the son of Ghaṇṭaṇṇa Oḍeya, constructed the Trikūta Ratnatraya Chaityālaya and made grant of 101 1/2 gadyāṇas. Another basadi was built in the name of his sister Timmāmbikā. It enshrined Śāntīśvara Tirthaṅkara. A grant of 36 gadyāṇaS from the village of Hūvinamaṇi is also recorded.[60] An inscription of Biligi refers to one Narasiṁha who renovated the basadi which had been built earlier by his predecessor.[61]

An inscription of Mudabidre dated 1546 A.D.[62] belongs to king Vīrappoḍeya who made certain grants of lands in the village Chikkamāḷige kuḍuginabailu to the Tribhuvana Chūḍāmaṇi basadi at Bidure. Gifts by the Chief

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59. Uppangala Ramabhatta. **Kannaḍa Valyākaraṇa Bhaṭṭākalaṅka** Text, 12-16, pp.80-81
60. **Ibid.**, Text, 18-19, p.81
61. **Ibid.**, Text-20, p.81
62. **ARSIE.**, 1940-41, No.2

of a silver cup and of money for the provision of rice offering to god Chandranātha in the same basadi in the name of Vīramma, the wife of his uncle, Timmarasa, are also recorded. Other grants included a gift of money for the milk-bath of the deity in the name of Timmappa, son of Ghaṇṭoḍeya.

The Biligi inscription[63] tells that *Kaliuga Dharmaputra*, granted money of 36 gadyāṇa to Pārśva Tīrthaṅkara and Chandraprabha Tirthaṅkara. The last mentioned was built by his sister Timmāṁbike, for the conduct of *Shōḍasha-pūjā* (sixteen types of worship).

Another inscription in Biligi, dated 1580 A.D.[64] mentions the construction of Ratnatraya basadi by Raṅgarājappa Oḍeya, of the *Maṇṭapa*, *Chandraśālā* etc, and installation of the images of Nēmīśvara, Pārśvanātha and Vardhamāna by Ghaṇṭēndra, son of Rangapparāja, on the advice of Bhaṭṭa Akalaṅka in 1581 A.D. and records also the grants of 443 *Varāhas*, 1 *haṇa* and 3 *Vīsa* derived from the incomes from nine villages viz.

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63. Uppangala Ramabhatta., **Kannaḍa Vaiyākaraṇa Bhaṭṭākalaṅka** Text 20-23, pp.82-83

64. **Ibid.**, Text. 29-65, pp.71-75

Sovinakoppa, Hadarimani, Māḷigekayi, Koraṭari Nerilamani, Chaṭṭanahaḷḷi, Goraṭinahaḷḷa, Balugaṇi, Ondane in Ayavattaligeya-nāḍu and Chikkamāhaḷigeya-nāḍu; and land yielding 300 *Khaṇḍuga* of paddy and other gifts made for the worship, like for *amṛitapadi haludhare* (milk-bath) *alaṅkāradīp* and perpetual lamps, betel leaves and betel-nut, day of Kartika, daily rituals for the purpose of *tribali*, *śrutapañchami*, *Yugādi*, *Jīvadayāshtami*, *Dīpāvali* Hindu sects under the Chiefs of Nagire, haduvalli and Biliyi, Ramādēvi, the queen of Ghaṇṭēndra, constructed a *Ghandakuṭi* basti for Śāntīśvara and Ghaṇṭēndra granted 12 *Varāhas* income from Magadabayalu in Kumbarakuḷi village in Ayavattaligeya-nāḍu.

Just as he patronised the Brāhmaṇical religions, so also Arasappa Nāyaka II of Svādi patronised Jainism at his capital. A copper plate inscription of the Jaina *maṭha*[65] in Svādi delineates the lineage of the Jaina pontiff Akalaṅka as follows: Belonging to the lineage of Chārukīrti Paṇḍita of Mūla Saṅgha was Vijayakīrti. He was worshipped by Sāḷuvēndra, the king of Saṅgītapura. (i.e. Haduvalli) Akalaṅka belonging to this lineage was the

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65. Kundanagar K.G., "Svādiya — Tāmra — Śāsanagaḷu", **Jayakarnāṭaka**, Vol.VI, pp.13-26

disciple of Vijayavimala-kīrti. The record is dated 1578 A.D. and mentions Akalaṅkadēva as *Rāyarājaguru, Maṇḍalāchārya, Ballāḷarāya-jīvarakshāpālaka, Dēśigaṇa agraganya* etc., while stating that Arasappa II was his disciple. However, the record is incomplete. There are three copper-plate inscriptions issued by Arasappa Nāyaka II[66] mentioning about the donations he made to the Jaina monasteries at Mudabidre. He is known to have gone on a pilgrimage to Shravanabelagola.[67] This king gave his daughter Vīramma to the Biligi king Ghaṇṭēndra II who was a disciple of Akalaṅkadēva and his disciple Bhaṭṭākaḷaṅkadēva. Arasappa Nāyaka came under the influence of these great teachers and he got constructed a monastery at Sonda. The inscriptions of Biligi[68] and Kalguḍibēṇa at Sonda[69] reveal that the Jaina maṭha formerly patronised by Haduvalli Chiefs moved to Sonda via Biligi in the time of Arasappa Nāyaka II.

The Jaina maṭha at Sonda is known a Akalaṅkamaṭha even today. The pontiffs of the maṭha right from the time of

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66. Kundangar K.G., "Svādiya Tāmra Śāsanagaḷu", **Jayakarnāṭaka**, Vol.VI, pp. 13-26
67. Vasantha Madhava K.G. **Political History of Canara** unpublished Ph.D thesis Karnatak University, Dharwad, p.372
68. Uppangala Ramabhatta **Kannaḍa Vaiyākaraṇa Bhaṭṭākaḷaṅka**, pp.67-89
69. **EI**. Vol.XXVIII, pp.292-98

Akalaṅka selected the locality called Kallaguḍibēṇa in Sonda for setting up their tombs (*samādhis*). The earliest of these belongs to Akalaṅkadēva, the teacher of the famous Kannada grammerian Bhaṭṭākalaṅka, who composed the epitaph on it and erected a *maṇṭapa*.[70] The tomb of Bhaṭṭākalaṅka is also located here along with a *maṇṭapa* and an epitaph.[71] There are certain later tombs some of which bear inscription.[72] It is curious to note that Jaina inscriptions affer Arasappa Nāyaka II are not found in Sonda.

Śaivism

The earliest epigraphical evidence for the prevalence of the cult of Śiva on the soil of Karnataka comes from Vāsana[73] near Konnur in Dharwad district. It belongs to the reign of Sātavāhana king Sivasiri Puḷumāvi and makes reference to god Mahādēva and Chaṇḍaśivāyatana. In the region of Uttara Kannada the popularity of Śiva as a god is indicated in the names of individuals like Vishṇu-Rudra. Apart from this the Chuṭu inscription at

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70. **EI**. Vol.XXVIII, p 297
71. **Ibid**., pp.297-98
72. **Infra**., Ins. Nos.136 139 143 pp.485 87
73. Krishnan K.G., **Uttaṅkita Vidyā Araṇya Sanskrit Epigraphs**, Vol.II, No.177

Malavalli[74] refers to the local god as Maḷapaḷḷidēva which probably represented god Śiva. The Talagunda inscription of the time of Śāntivarma[75] states at one place that the deity Praṇavēśvara of Stānakundūra had been worshipped earlier by kings like Sātakarṇi. This would be a reference either to the famous Sātavāhana king Gautamīputra Sātakarṇi or to one of the Chuṭu-Ānanda kings, whose name was suffixed Sātakarṇi. The Kadamba inscriptions demonstrate that Śaivism had become a considerably wide-spread religion. But among these one important record from Sirsi[76] belongs to the reign of Ravivarma (Year-35). It records grant of plough-land called *bamdi pukkoli* between Dāsaṭāṭāka and Bambare-taṭāka in the village Sare, to the temple of god Mahadeva, which belonged to royal physician Nīlakaṇṭha, *dēśāmātya*. A part of the grant was made over to two individuals named Āryasvāmi and Pāśupata, who belonged to the Kāśyapa and Bhāradvāja *gōtras* respectively. The reference to the Mahādēva temple on the one hand and the name Pāśupata on the other are significant as it suggests the possibility of a Pāśupata centre located at Sare, whose identity is yet

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74. CKI. Vol I, No.1
75. **Ibid.**, No.4
76. **Ibid.**, No.21

to be established. The name of the Brāhamaṇas occuring in various Kadaṁba grants with Śaiva affinity go to suggest the possibility of the presence of Vaidic Śaivas in various parts of the Kadaṁba kingdom.

The Bhōja records contain scanty direct references to the Śaiva sect. However, the names like Sarvatantrādhikṛita Amarēśvara,[77] Śivapuraka[78] (place), etc, are curious. Bhōja Aśaṅkitavarman used the title *parama-Māhēśvara*,[79] suggesting that he was a great devotee of Śiva. Similarly the name of king Kāpālivarman[80] is also interesting since it recalls Kāpālika Śaivas.

There is virtually an epigraphical gap in Uttara Kannada from the end of the Kadaṁbas to the advent of the Chālukyas of Kalyāṇa from the point of view of the history of Śaivism. It is only in the reign of the Kalyāṇa Chālukya king Bhuvanaikamalla Sōmēśvara II that we again come accross the activities of devotees of Śiva. However, it may be noted here that some of the large Śiva-liṅgas

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77. **EI.** Vol.XXIV, pp.143-145
78. **Ibid.**, Vol.XXXI, pp.232-36
79. **Ibid.**, Vol.XXXI, pp.234-36
80. **Ibid.** Vol.XXXI. p.232

enshirned in various temples in Banavasi might have well belonged to the period of the Chalukyas of Badami, when the Āḷupas were governing over Banavāsi-maṇḍala. The Madhukēśvara temple can be ascribed to the latter half of the Chalukya period on stylistic grounds. Similarly some Śaiva temples must have been built in the reign-period of the Rāshṭrakūṭas as for example the Ādidhārēśvara temple at Dhārēśvara[81] in Honnavar taluk.

The Chippagi inscription[82] of 1072 A.D. belonging to the reign of Bhuvanaikamalla Sōmēśvara II and his subordinate *Mahāmaṇḍalēśvara* Tailapadēva of the Hangal Kadamba family records the construction of a tank and a Śaiva temple called Jakkēśvara by Gaüṇḍas. Lands were granted for its maintanance. The next inscription is from Aggere[83] (Siddapur taluk) dated 1095-96 A.D. in the reign of Chālukya Vikramāditya VI. It is stated in the inscription that Kuppa-gāvuṇḍa, his wife Nāgiyabbe and their son Jakkagāvuṇḍa built a Śiva temple and donated wet lands, garden and cleared forest land (*Kumri*). In 1121 A.D.[84] another temple was built for god Īśvara in Induru

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81. See, Ph.No.3 (Pl II)
82. **ARSIE**. 1939-40, Ap.E, No.11
83. **KI**. Vol.V, No.13
84. **ARIE**. 1972-73, Ap.B, No.65

and land grants made to it by *Tantrapāla* Kāḷayya in the reign of Mahāmaṇḍalēśvara Tailapadēva of the Kadamba family of Hangal. In the reign of the same feudatory chief, a liṅga was installed in the Chanḍēśvara temple at Orili[85] (in Onikeri, Mundgod taluk) by Mudda-gāmuṇḍa, the son of Chanda-gāvuṇḍa, who was administering the village Orili in Hosanāḍu-70. It is possible that the god was named Chanḍēśvara after the name of Chanda-gāvuṇḍa, the father of Muṇḍa-gāvuṇḍa. Another inscription of c.12th century A.D. from Gunjavatti[86] (in Mundgod taluk) records gift to god Mallēśvara for worship and offerings by Tailagāvuṇḍa of the place and *aruvattokkalu*. The gifts were entrusted to Śivaśakti-Paṇḍita the disciple of the *ācharya* of god Svayambhudēva of *agrahāra* Kundagoḷa. As the name itself suggests the priest seems to have been a Lākuḷa-Śaiva.

The Dhārēśvara inscription[87] probably belongs to the period of the Pāṇḍyas of Śiśugali. It is dated 1089 A.D. and mentions the senior queen of Haivaṇṇarasa (probably a *sandhivigrahi* under Kāma II) who made grant of income from

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85. **ARIE.** 1972-73, Ap.B, No.77
86. **Ibid.**, No.64
87. **Infra.**, Ins. No. 5 pp.346-47

taxes on agricultural land for god Dhārēśvara. The Kadatoke inscription[88] of about the same period records a grant in cash and kind by Sarbāditya for the god of Kadatoke, probably Svayaṁbhū Śiva.

The Śaiva inclination of the Pāṇḍyas of Śiśugali is demonstrated by the Balligave inscription of Kāma II.[89] It is stated in this inscription that one day while he was in *Śivadharma – kathānaka – prasaṁga* Kāma realised the importance of *Śivadharma* inspired by the discourse of Sārasvata Sōmēśvara Paṇḍita. Accordingly, he instructed his subordinate officer Gōvinda to make grant for the repairs of Dakshiṇa Kēdārēśvara temple on the Tāvaregere in the southern quarter of Balligāve. Provisions were also made for sandle, flowers, incense, lamps, offerings, etc. and for the food of ascetics and others there. The Inscriptions of Mallidēva II allude to an incident in the life of Kāma II, which makes clear how devoted to god Śiva he was. The inscriptions from Gundabala[90] and Tumbolli[91] record a miraculous event in which a person suffering from leprosy was directed by lord Śiva of Saurāshṭra to go and

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88. **Infra.**, Ins. No.6 pp.348-50
89. **EC.** Vol.VIII, (old) Sk.99, pp.65-67
90. Nayak Sadanand.. **Sāhitya Saṁśōdhane mattu Samālōchane,** pp.88-90 **Infra.**, Ins.No. pp
91. **Infra.**, Ins. No.7 pp. 351-64

take bath in the waters in which king Kāma had taken bath. When that person did so, to his surprise he was cured of leprosy. While this is all exaggeration, there can be no doubt that this legend only reflects on Kāma as a great devotee of lord Śiva. Another damaged inscription from Gundabala[92] has the dipiction of Śiva liṅga etc. at the top of the slab. Though the grant portion is missing it can be made out that it recorded a Śaiva grant. It may be noted that during the time of Mallidēva II and after the rulers of this dynasty bore the epithet *Gōkarṇa Mahābaladēvara-dibya-śrīpādapadmārādhaka* (i.e. the worshipper of the sacred lotus feet of god Mahābala of Gōkarṇa). It is probably from the time of Kāma II, that the Pāṇḍyas established the rule over Gōkarṇa and for some time even made it their capital as implied by the Balligave inscription. This reference to Gōkarṇa Mahābaladēva is an indication of the rising popularity of this Śaiva centre. In the sculptures from the hero-stones belonging to Kekkar (c.1078 A.D.)[93] representation of Rāvaṇa trying to pull up the Śiva-liṅga is found. This shows that the tradition of associating Rāvaṇa with Gōkarṇa was already deep-rooted in the 11th century A.D.

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92. Infra. Ins No.9

93. See, Ph.No.

Even today Gokarna continues to be a great Vaidic Śaiva centre.

The Kadaṁbas of Chandavara continued to claim that they were devotees of god Mahābala of Gokarna. Most of their records are on hero-stones from which nothing can be made out about Śaiva religion. However, the copper-plate record of Vīrakāvadēvarasa II dated 1256 A.D.[94] registers *sarvamānya* gift of land by the king to Mahēśvara Bhaṭṭa of the Viśvāmitra *gōtra* and others at the *agrahāra* village of Mūrūru. The fact that these gifts were made in the presence of god Mahābalēśvara of Gokarna testify the importance of that Śaiva centre in those times. An inscription of Śivachitta-Vīra-Basavidēvarasa dated 14th year[95] (=c.1430 A.D.) refers to the construction of a *maṭha* at Dhārēśvarakshētra in Gokarna and endowments of land to it. Its preceptor was Purushōttamapuri Śrīpāda. This reference can be viewed as an attempt to establish branches of the maṭha of the followers of Śaṅkara in Gokarna.

A curious inscription[96] is found on a pillar in the

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94. EI. Vol.XXII, pp.157-163
95. ARSIE. 1939-40, Ap.E, No.110
96. Bhat Raghunath H.R., in **Karnāṭaka Bhārati** Vol.XVIII/1, pp.154-56

pillared mantapa of the Madhukēśvara temple at Banavasi. It is short quadrilingual inscription in Sanskrit, Tamil, Telugu and Kannada in characters of about the latter part of 12th century. It mentions the visit of a Śaiva devotee Vibhūti Gaurayya, born in Rājapalli near Orangal (Warangal) in Andhra Pradesh, a disciple of Śrī Panditārādhya and a resident of Śrīśailam. The inscription is accompained by a portrait sculpture of the person in Añjalīmudrā with a Śivalinga on his head. Similar inscriptions have been reported from Gundala, Palampet, Hanumakonda, Parkal, Ghanapura, Musalimudugu, Panem etc in Andhra Pradesh. It indicates that god Madhukēśvara of Banavasi was famous as far east as Śrīśailam about this time.

The Bavikeri (Ankola taluk) inscription[97] of the time of Bukkarāya of Vijayanagara dated 1362 A.D. records the grant of village Bhāviyakēri to the preceptor Kriyāśakti Yatīśvara who in turn gave it for the worship of god Mahābaladēva of Gōkarna-kshētra and for the feeding of Brāhamanas in the Chattra of that place. This Kriyāśakti is mentioned in certain other early inscriptions of Vijayanagara and in the Madhurāvijayam of Gangādēvi as the preceptor of the Vijayanagara kings. He was obiviously a

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97. Ibid. Bhat Raghunath H.R. **Karnataka Bharati** Vol.XXIII/u pp.75 80

Kāḷāmukha Śaiva priest,who worshipped Svayambhū Triyaṁbaka one of the eleven forms of Rudra. It may be remarked that this is the only inscription below the ghats to mention the Kālāmukha Śaivas.

In the early phase of the Vijayanagara rule in Uttara Kannada region there are few references to Śaivism. The inscription from Banavasi dated about 1368 A.D.[98] and belonging to the reign of the same king furnish useful information. The first of these registers a grant of money made by Nāgarasa, son of Prabhu Śivadēva of Raṭṭakula, to Bikkidēva Voḍeya, the pupil of Lakuḷīśadēvaradēva Oḍeya for the benifit of god Vīrēśvara installed by him near the Madhukēśvara temple, when *mahāpradhāni* Mādhavāṅka was governing Banavāsi-12000. Another inscription[99] states that at the instance of Naḍavūra Avubalanātha, son of Chaṁdarasa and several *Gauḍas* and *prajes* (subjects) assembled at Banavasi to donate a land to Bikkidēva Ayya,the pupil of Lakuḷīśadēva Ayya for the benefit of the temple of Gōpināthadēva It is clear that Bikkidēva of these two records is identical. Similarly Lakuḷīśadēvaradēva, Lakuḷīśadēva and

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98. **ARIE**. 1935-36, Ap.E, No.130
99. **Ibid**., 1935-36, Ap.E, No.142

Lakuḷīśvaradēva are also identical. The curious aspect of the record is two fold: 1.It shows that the Lākuḷa Śaivas were playing dominant role in Banavasi and the Madhukēśvara temple complex was in their hold. 2. It reflects on the nature of Lākuḷa Śivism of those times in which both the forms, Siva as well as Vishṇu as Gōpīnātha were regarded by them.

The Babrawada inscription[100] of Haivarasa's reign, while mentioning the rule of Gōvindadēva over Haive, Tuḷu and Koṁkaṇa regions, records that one Virūpāyi the daughter of Mādaṇṇa, gifted lands after purchasing them from Mahabalabhaṭṭa for feeding the Brāhmaṇas in the *sattra* attached to the *maṭha* at Gokarna. A temple of Kalinātha was built and provisions made for food and offerings of the god in 1454 A.D. by Padumejyaya of Hege according to an inscription from Thanya.[101]

Although the Jaina inscriptions out-number those of the Hindu sects under the Chiefs of Nagire, Haduvalli and Biliyi, it may be made out that patronage to Śaiva sects was not stopped. Hence in a record of 1542 A.D. from

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100. **KI**. Vol.VI, No.62

101. **ARSIE**. 1970-71, Ap.B, No.183

Murḍēśvara[102] Kṛishṇadēvarasa Oḍeya of Nagire, the seven Jannis of Vayevanināḍu the people of Yippattunāḍu circle and Malanāyaka of Kōṭūru constructed a storied structure in the temple of Murḍēśvara. Another inscription[103] of the same king records grants of land for a *sattra* attached to the Tāri Jatinga temple at Manjaguni (Ankola taluk). The grants were made in the presence of god Mahābala of Gokarna. The Ulavari (Ankola taluk) inscription,[104] also of the same king, dated 1550 A.D., records the transfer of certain lands enjoyed by Balugeya Dēvapayya etc. to Sadāśivarāya Nāyaka, son of Chauḍagauḍa of Keḷadi, after payment of an amount. The same lands were made over as gift for god Mahābala of Gōkarṇa for the purpose of worship and offerings in the temple and for maintaing a feeding house. In 1553 A.D.[105] a land was donated by Gaṇapa Jōyisa of Bhaṭkaḷa for the benifit of rituals etc, in the *maṭha*, which included charities in the renovated temple of Vaiśravaṇēśvara. Similarly Chennabhairādēvi, the queen of Gerusoppe, made grants of land and money to the Sēnēśvara temple at Baindur.[106]

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102. **KI.** Vol.III, Pt.I, No.73
103. **Ibid.**, Vol.VI, No.79
104. **Ibid.** No.70
105. **ARSIE.** 1939 40, Ap.E, No.113
106. Vasantha Madhava K.G. **Religions in Coastal Karnataka.** p.30

The Biligi Chiefs also extended patronage to Śaivism to a consideable extent though they were Jainas to begin with. However, they seem to have embraced Vīraśaivism some time in the latter half of the 16th century A.D. about which a seperate discussion follows. Gokarna continued to enjoy the attention of the rulers as is indicated by an inscription of 1685 A.D.[107] belonging to Somaśēkhara Nāyaka I. This record mentions an endowment of money of 45 *varāhas* to be derived from several sources for the maintenance of *ēkādaśi, pañchavarsa, śivarātri mahāpūjā* etc. in the temple of god Mahābala of Gokarna. In 1769 A.D. two records[108] of Sōmaśēkhara Nāyaka III register the gift of land in the village Siruvalige and the appropriation of its revenue for the expenses of worship and offering of the god Gaṅgādharēśvara at Siddāpura and for the festival in the temple.

The personal religious inclination of the Chiefs of Sonda in the early phase of their reign is not clear. Thus inscriptions recording donations to the Svarṇavalli *maṭha*, the Vādirāja *maṭha* and the Jaina *maṭha* are found belonging to Arasappa Nāyaka II. According to a legend

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107. ARSIE., 1940-41, Ap.A, No.17

108. Ibid., 1939-40, Ap.A, Nos. 12 & 13

connected with Vādirāja, Arasappa Nāyaka II was under the influence of a Vīraśaiva pontiff before Vādirāja defeated that pontiff. However, the *Marāṭha Bakhairs* would have us believe that from the time of Raghunātha Nāyaka the Sonda Chiefs became converts to Vīraśaivism.[109] This Chief was a great devotee of god Madhukēśvara of Banavasi and donated a stone couch for the *vasantōtsava* festival in the temple.[110] He also built a Śiva temple at Kāśi in memory of his mother Ammāji Chennamma.[111]

From the above survey the following points would emerge in respect of Śaivism in the region. At the biginning it was the Vaidic form of Śaivism which dominated the scene with the Brāhamaṇas as its perpetuators. But in course of time the other Śaiva sects also appeared on the scene. However, in the Coastal tracts of the district centers like Gokarna, Dhārēśvara etc. flourished and have continue to command high regard to this day. The non-Vaidic Śaiva sects like Lakulīśa Pāśupata do not appear to have had much impact in the Coastal tracts. It was only in the ghats and above that references to their

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109. Malawad S.S., **Svādi Arasumanetana**, p.11
110. **SII**. Vol.XX, No.254
111. **PKRBP**. 1942-46, Nos.40, 41

activities are found, save the Bhavikeri inscription of Bukka's time.[112]

Vīraśaivism

About the middle of the 12th century attempts were made to bring about socio-religious reformation by Basavēśvara whose activities were centred in Kalyāṇa, the then capital of the Kalachuris. According to tradition, it resulted in the assassination of Kalachuri Bijjala and was followed by flight of the followers of Basavēśvara's new revolutionary movement. They were pursued by the army of the Kalachuris in vain. These leaders migrated to Ulavi in Supa taluk of Uttara Kannada district which is even today a sacred Vīraśaiva place of pilgrimage. Thus the Uttara Kannada region was associated with Vīraśaiva movement right from its inception. But it had to await for quite some time to receive popular backing in the region.

Though Vīraśaivism made its entry into the Kanara region in the 15th Century itself as at Kōtēśvara in Dakshina Kannada[112a] its activities assumed acceleration only from the latter half of the 16th century A.D. From the time of Narasiṁha III of the Biligi principality at least the Vīra Śaiva inclination of these chiefs becomes apparent.

112. Bhatt Raghunath H.R. "Vijayanagara Bukkarāyana Bhāvikeri Śāsana" **Karnāṭaka Bhārati** Vol XVIII/4 p 75-80

112a Bhatt Gururaja P **Studies in Tuluva History and Culture** p 289

Narasimha's father was named Vīrappa and mother Vīrāmbikā. The last mentioned lady is known to have constructed a Virūpāksha temple along with *gōpura, prākāra, maṭha* etc. at Biligi on the bank of the river Sōmā. Her son Narasiṁha III made grants of money and paddy land, so that merit might accrue to his deceased father.[113] The facts that the name of the deceased was Vīrappa Oḍeya and that a Śiva temple was constructed in his name along a *maṭha* suggest the possibility of their Vīraśaiva inclinations.

A number of such *maṭhas* were founded and grants given for their maintenance by the Biligi Chiefs. Thus is 1643 A.D. in the reign of Ghaṇṭēndra Oḍeya IV[114] lands were granted in Sirugaḷale in Chikkabilalahaḷḷi and Horakōḍu Hirikaiyasthala yielding a revenue of 104 *varāhas* by the Chief to Panchavamaṇiye Basavaliṅgadēva who was the disciple of Śāntabasavarāja of kāḍu maṭha. The Chief is described as *Śivabhakta* (devotee of Śiva) and the donations were made for the well being of Mahattina maṭha at Siddāpura. The *maṭha* itself was probably erected by Devaṇṇa Nāyaka as informed by another record dated 1665 A.D.[115] In that year Śivappa Nāyaka of Biligi gave lands

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113. ARSIE. 1970 71, Ap.B, No.159
114. MAR. 1927, No.104
115. Ibid., 1923, No.101

in the village Chikkabailahalli and Hosuru for the services to be conducted in the *maṭha*. Two years later[116] the same Chief made over certain wet lands, gardens, etc. in Heggarahalli (Sorab taluk) yielding 131 *varāhas* to Śivāchara Sōmappadēva for hereditary enjoyment. This sōmaṇṇa or Sōmappa was a Vīraśaiva pontiff. Ghaṇṭe Ammāji, the wife of Keladi Bhadrayya and the daughter of Ghaṇṭēndra III of Biligi, made over Nājur and Aramduru in Biligi division yielding 500 *varāhas* to Mahattina maṭha of Pinnāraguḍi Virupākṣhadēva in 1665 A.D.[117] This Virupākṣhadēva is stated to have been an expert in *dharma-śāstras*.

Śivappa Nāyaka II granted the Niruḍi village for God of Kōlurudēva, the pontiff of Mahāmahattina-maṭha and the disciple of Hireguru Sāntadēva of Huluganahaḷḷi Charanti in order that the pontiff may establish a *maṭha* in that village.[118]

His successor Sōmaśēkhara Nāyaka I was the disciple of Basavaprabhudēva of Alādi maṭha who in turn was the disciple of Sāntadēva. A land worth 12 *varāhas* in Kākanakulli was granted in 1678 A.D.[119] by the chief for

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116. MAR. 1929 pp.252 53
117. Ibid., 1929, No.39
118. EC. Vol.VIII, Th. No.70
119. MAR.. 1928. p 98

constructing a *maṭha* on the bank of the Saravatī. As the inscription informs, this was a maṭha of *Jaṅgama* tradition. Somaśēkhara-Nāyaka II was a follower of Vīraśaivism. The *Vaṁśāvaḷi*[120] informs as such, and in adition states that the 16 *dānas* had been given to the *Jaṅgamas* by this chief. His wife Chennamallammāji gave some localities in Chennamallāṁbapura in 1710 A.D.[121] with the desire that her predecessor may attain Śiva. The lands were made over to Basavaliṅgadēva, the disciple of Mahattadēva belonging to Uppinahaḷḷi maṭha. He is described as *śivāchāra-sampannarāda dēvapratvimahamahattigoḷagāda-charamūrti* etc. Somaśēkhara II and his wife also donated Puñjayaḷḷi locality in Chikkabailahaḷḷi to Mallikārjunadēva, the son of Mallappadēva of Mahāmahattina maṭha in Sāsinahaḷḷi. In 1716 A.D. Vīrabadra, the successor of Somaśēkhara-Nāyaka II renovated the Vīraśaiva temple at Aisūru.[122] The last Biligi Chief Sōmaśēkhara III granted certain lands and tolls for the car-festival of the temple of Gaṅgādharēśvara of Siddāpura in 1769 A.D.[123]

The entry of Vīraśaivism into Sonda region was almost

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120. **Vaṁśāvaḷi**, Āśvāsa I, Verse. 146.
121. **ARSIE**. 1939-40, No.7a
122. **Vaṁśāvaḷi**, Āśvāsa II, Verse. 246
123. **ARSIE**. 1939 40, Nos.12 & 14

coeval with its entry into Biligi region. Arasappa Nāyaka II is known to have donated land and money for the maintenance of Nirāsi matha at Sonda,[124] while another of his record opens with an invocation to *guru-liṅga*.[125] It is only from the time of Raghunātha Nāyaka that the impact of Vīraśaivism on the Sonda Chiefs became stronger. Sadāśivarāya of Sonda was a devout Vīraśaiva and he has left behind a number of works in which he calls himself the discile of the Vīraśaiva guru Maḷeya Nandīśa.[126] He set up a number of liṅgas in the names of himself and his brothers and predecessors at Sahasraliṅga.[127] He also constructed Trilōkamaṇṭapa in the Madhukēśvara temple at Banavasi[128] which bears sculptural depiction of Vīraśaiva Śivaśaraṇas. He also set up the *mukhamaṇṭapa* of the Pārvatī temple besides the temple of Madhukēśvara.[129] Some of the verses composed by him are inscribed on the pillars of the Sadāśiva temple. Sadāśiva Nāyaka III built the Basavaliṅgēśvara temple at Banavasi in memory of his father.[130]

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124. **ARISE.**, 1939-40, Ap.E, No.73
125. **Ibid.**, No.72
126. Hiremath B.R., **Karnāṭak Bhārati**, Vol.XXIV/1 pp.85 97
127. B.S. Shivamurthy Shastry, **Śaraṇa Sāhitya**, Vol.X. p.328
128. **SII** XX No 255
129. **ARSIE.** 1939-40, Ap.E, No.125
130. Sivanna S., **Basavapatha**, p.65

A curious aspect of Vīraśaivism in Uttara Kannada region is that it flourished in the regions above the ghats and probably did not penetrate into Coastal tracts. Its advent in the region was probably fostered by the matrimonial alliance of the Keladi Chiefs and the Biligi Chiefs at first and between the Biligi Chiefs and the Sonda Chiefs later. Thus the Virasaiva *maṭhas* enjoyed prosperity in the vicinity of the capitals of these two chiefdoms. Its prosperity certainly affected the prospects of Jainism. But the prosperity of the Vīraśaiva *maṭhas* and their impact in the region also declined with the fall of the Chiefdoms of Biligi and Sonda. Even today Vīraśaivism has lesser following in Uttara Kannada region than Vaidic Saivism.

Vaishṇavism

The first positive evidence of prevalence of Vaishṇavism or more properly of Bhāgavatism in the Deccan is traceable in the Nanaghat cave inscription of Sātavāhana queen Nāgamūlanikā[131] in the 2nd century B.C. Slowly it assumed importance among the peoples in Maharashtra, Andhra and Karnataka. By about the end of 2nd century A.D. inscriptions opening with invocation to Vāsudēva, the deity par excellence of the Bhāgavatas, begin

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131. Sircar D.C., **Select inscriptions bearing on Indian History**, Vol.I, No.82, p.193

to appear.[132] In the region of Uttara Kannada one of the earliest evidences of Vaishṇavism is in the form of a two-armed Vishṇu image found at Kontapala in Honnavar taluk[133] stylistically datable to 3rd century A.D. It can be aptly described as the representation of *Mānushavāsudēva*. The image may be ascribed to the reign of the Chuṭu-Ānandas. Some of the names of the Chuṭu-Ānanda kings are curious from the point of view of different Hindu sects. Thus, one of the kings was named Viṇhukaḍa, i.e. Vishṇu-Skanda,[134] while another bore the name Vishṇu-Rudra-Śivalānanda.[135] Whatever their significance, there is no doubt that these names do indicate familarity with the name of Vedic god Vishṇu.

The inscriptions of the early Kadaṁbas clearly show that *Vaishnavism* assumed considerable popularity and received royal patroneye. Specific mentain may be made here of a stone pillar record from Banavasi belonging to the reign of Mṛigēśavarama.[136] It commences with a Sanskṛit invocation to god Vishṇu and the inscribed pillar itself

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132. **EI**. Vol.I, p.96
133. A.Sundara.. "Ittichīna Kelavu Purātatva Śōdhanegaḷu" **Karnāṭaka Bhārati**, Vol.VIII/2, p.15
134. **EI**. Vol.XXXIV, pp.239-242
135. **Ibid**., p.202
136. **CKI** No.14. pp 53 54

once stood probably in front of a Vishṇu temple.[137]

This apart a number of Narasiṁha images of early date are repoted in Uttara Kannada region by A.Sundara, for instance in the following places: Banavasi (c.5th century A.D.), Siddhara in Karwar taluk (c.5th-6th century A.D.) Bengane in Ankola taluk (c.5th century A.D.), Kosangi in Balkur of Honnavar taluk (c.5th century A.D.).[138] These images are of an early form of Narasiṁha, possibly corresponding to the *Girija Narasiṁha* of the texts. Three stone images of Vishṇu, datable approximately in 5th-6th century A.D. stylistically, have also been reported one from Haigunda[139] in Honnavar taluk, another from Sunkeri[140] in Ankola taluk, and yet another from Mugdur in Siddapur taluk.[141] These seem to correspond to the Mādhava form of Vishṇu. Of these three images the one from Sunkeri may

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137. Padigar S.V., **The cult of Vishṇu in Karnataka**. an unpublished Ph.D thesis submitted to the Karnatak University, Dharwad. p. 98
138. A.Sundara., "Prāchīna Karnāṭakadalli Narasiṁha Śilpada Vikāsa Vivēchane" **Saṁśōdhane, M.Chidananda Murty Felicitation Volume**, pp.784-793
139. A.Sundara., "Ittīchina kelavu mukhya purātatva śodhanegaḷu", **Karnāṭaka Bhārati** Vol.VIII/2, pp.10-22
140. A.Sundara., "Siddhara mattu Sunkēri Grāmagaḷalliya eraḍu Aparūpada Śilāmūrtigaḷu" **Ibid.**, Vol.XXII/3, pp.126 31
141. Ganapati Gouda S., "Mugdūrina (Sampikeri) eraḍu Prāchīna Śilpagaḷu" **Ibid.**, Vol.XXIV/1, pp.81-84

perhaps be ascribed to the regime of the Bhōjas.

There is no direct reference to Vaishṇava sect in the records of the Bhōjas. But certain Vaishṇava names appearing in their records suggest Brāhmaṇas perhaps with Vaishṇava inclination. Thus the Hiregutti plates of Aśaṅkitarāja mention Govindasvāmi of Bhāradvāja *gōtra*,[142] while the inscription of Pṛithvīmallavarman refers to Mādhavārya of Agnivēśya gōtra.[143] The Haladipur record of Kēkaya-Pallava Gōpāladēva[144] is also interesting, because Gōpāladēva is one of the names of Vishṇu, Vāsudēva-Kṛishṇa.

Under the Pāṇḍyas of Śiśugali all the three major sects namely, Jainism, Śaivism and Vaishṇavism, received patronage. A very important inscription from the point of view of Vaishṇavism is a long record from Tumbolli, dated 1140 A.D.[145] which refers to the construction of a Vishṇu temple at the place and records several grants in the form of taxes and land for sandal, perfume, offerings,

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142. EI. Vol.XXIII, pp.70-75
143. Ibid., Vol.XXXIII, pp.63 64
144. Ibid., Vol.XXI, pp.173 79
145. Infra., Ins.No.

perpetual lamps, *chaitra* and *pavitra* festivals etc. Provision was also made for a drummer and a reciter of the *Bhārata* in the temple. The stone image of Vishṇu found in this temple is an excellent example of sculpture.

Two records from Adatare belonging to the reign of Paṭṭaṇa Tailadēva[146] dated 1167 A.D. speak of the grants made for god Kēśava at the place. The grants were in the form of paddy bales.

The Kadaṁbas of Chandavara continued the tradition of Pāṇḍyas of Śiśugali in respect patronage to Vaishṇavism. In 1223 A.D. Kīrtinārāyaṇa daṇḍanāyaka, a senior minister under Kadaṁba Bīradeva, built the temple of *paripūrṇa* Yōga-Narasiṁha.[147] Lands were granted for daily food offerings to the deity, *aṅgabhoga* and *raṅgabhōga* etc, by both Daṇḍanāyaka Kīrtinārāyaṇa and Bīradēvarasa.

The epigraph of Padumaladēvi Amma From Mirjan dated 1526 A.D. states tha Mahalappasēnabōva, son of Gōpaṇa

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146. **Infra.**, Ins.No. 11, pp. 385-88

147. Sampt M.D., "Chandavara Inscription of Kadaṁba Bīradēvarasa" **Journal of the Epigraphical Society of India**, Vol.XI, pp.88-94

sēnabova, purchased land from Mahābaladēvarasa, son of Saṅgīrāyarasa, and Bommidēvarasa, son of Mahābaladēvarasa of Vardhamāna-Saṁtati of Kumbitė in Gokarna kshetra, for building a temple for god Raghunāthadēva and a maṭha.[148]

Another record found in the Kētapayya Nārāyaṇa temple in Bhatkal[149] dated 1546 A.D. and belonging to the reign of queen Chennādēvi Amma, refers to the construction of Nārāyaṇa temple by Kētapayya of Bhatkal and grants for the deity by the queen in the form of tax-free land. Kētapayya was the resident of Kuḍutiri village in Gōve rājya. What promoted Kētapayya to move to Bhatkal is not clear. Provisions were also made in the temple for feeding Vaishṇavas.

The sons of Kētapayya namely Dāmapayya, Vāmanapayya, Timmapayya, Mārapayya and Kṛishṇapayya also made grants of land for worship etc. of the deity in 1554 A.D.[150] In 1563 A.D. further grants of land and money were made to this temple by Jamni-Hebbāra, the son of Nāraṇa Hebbāra, for feeding Brāhmaṇas.[151]

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148. **KI**. Vol.VI, No.69, pp.186 90
149. **ARSIE**. 1965-66, Ap.B, No.367
150. **Ibid**., No.370
151. **Ibid**., No.371

A similar grant of land is also recorded in another inscription which stipulted that the services for god Nārāyaṇadēva were to be conducted in the name of Kētapayya, the builder, and his five sons.[152]

In the reign of Chennabhairādēvi a temple of god Tiruveṅgaḷa of Tirumala (Veṅkatēśa) was constructed by Timmappa Sēnabōva and the grandson of *karaṇika* Mallarasa. Several vṛittis (shares) located in Magadahaḷḷi village together with plots of wet land with a total sowing capacity of 36 *mūdes* were made over to the temple for the service of the god. The services included the *naivēdya* offering at the dawn, offerings of flower garland, evening offerings, incense of sandal, betal leaves and betel nut, cocunuts, perpetual lamps, lamp festival in the month of Kārtika, feeding arrangement in that month, saree of the God etc.[153]

The activities of the Vishṇu worshippers in the vicinity of Sonda may be traced to first half of the 13th century A.D. as revealed by an inscription of the time of Kadaṁba Tribhuvanamalla[154] discovered at Sahasraliṅga.

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152. **ARSIE**. 1965-66, Ap.B, No.374

153. **MAR**. 1928, No.112

154. **ARSIE**. 1939-40, No.17

It informs that the image of Kēśava was installed by pontiff Rājēndrabhārati, the disciple of Prakāśatīrtha, probably belonging to the *smārta* tradition of Śankarāchārya *maṭha*. But it is only with the advent of the Chiefs of Sonda that Vishṇu worship of both *smārtha* and *Mādhva* tradition assumed importance at Sonda.

Arasappa Nāyaka II is known to have shifted the monastery belonging to Śāṅkara *maṭha* from Sahasraliṅga to Svarṇavalli because the former place was infested with robbers who frequently stole away the property of the *maṭha*. He constructed a temple of god Lakshmī-Narasiṁha at Svarṇavalli around which the *maṭha* was set up. The pontiff of the *maṭha* at that time was Chandraśēkhara Sarasvatī.[155] An inscription dated 1674 A.D.[156] found in the *maṭha* attests this. In the reign of Savāyi Rāmachandra, when Sarvajña Sarasvati was the pontiff of Svarṇavalli maṭha a vedic sacrifice was performed there for the benefit of the king. The Svarṇavalli *maṭha* has since continued to play a prominent role perticularly for the Haiga Brāhamaṇas. The *maṭha* is regarded as a branch

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155. Heyde P.R., **Sonda: A Cultural Study**, an unpublished M.Phil dissertation, Karnatak University, Dharwad, p.95

156. **EI**. Vol.XXXII, pp.79-81

of the Śṛiṅgēri *maṭha*.

In the 16th century the Mādhvas were benefited by an unusually great personality in pontiff Vādirāja who carried the torch of Mādhvaism into Sonda region. Gifted with scholarship in logic and philosophy and a poet of no mean calibre both in Sanskṛit and Kannaḍa, Vādirāja established a Mādhva maṭha at Sonda, which prospered around the temple of god Trivikrama. The Temple itself was constructed by Vādirājatīrtha in 1583 A.D. and the inscription near by the temple proclaims that it enshrined god Trivikrama brought from Kāśi.[157] He also set up a complex around the pond called Dhavalagaṅgā on the model of the temples in Uḍupi. A large number of grants were given to this establishment by Arasappa Nāyaka II. Vādiraja's grand-disciple Vēdanidhitīrtha set up the stone *dvajastaṁbha* infront of the Trivikrama temple.[157a] The image of god Trivikrama in the temple represents one of the twenty four forms of Vishnu. The Vadiraja matha has continued to be a place of pilgrimage for the Madhva Vaishnavas.

An inscription in the Madhukēśvara temple complex at Banavasi[158] refers to the construction of a Vishṇu temple

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157. **ARSIE**. 1939-40, No.75

157a Hegde P R **Sonda: A Cultural Study** (Unpublished M Phil dissertation Dharwad p 102

158 **SII Vol.XX** No 241

for god Narasiṁha by Arasādēvi, the daughter of Arasappa II. The newly installed image was a replacement of the older one. Several grants were also given for the worship and offerings of this deity.

Among the Mādhvas there was another branch called the Vyāsarāyamaṭha tracing succession from the *Uttarādi-maṭha*. It is known as Kundāpura Vyāsarāya maṭha. A copper-plate inscription of Rāmachandra Nāyaka, the son of Arasappa Nāyaka, informs the construction of Lakshmīnārāyaṇa temple and authorising Hayagrīvatīrtha, the disciple of Raghupatitīrtha who was a pontiff belonging to Kundāpura Vyāsarāya maṭha, to look after the worship.[159]

The Chiefs of Sonda in the reign of Raghunātha Nāyaka became inclined to Vīraśaivism. Accordingly hardly any reference is to be found about the royal patronage to Vaishṇavism after Raghunātha Nāyaka. This does not mean, however, that Vaishṇava establishments here were neglected. The fact that even today these continue to flourish only implies that there was no interference from the side of the Chiefs in the administration of the *maṭhas*.

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159. Desai P.B., "Svādiya Eraḍu Tāmra Śasānagaḷu", **Śaraṇa Sāhitya**, pp.9-14

On the whole it may be stated that royal Patronage to Vaishṇavism was at its speak under the first two rulers of the Sonda dynasty, viz. Arasappa Nāyaka II and Rāmachandra Nāyaka I. The temples of Hunasehoṇḍa Veṅkaṭēśvara and Muttinakere Veṅkaṭēśvara probably also belong to their reign, if we go by their style.

Gaṇēśa Cult

The cult of Gaṇēśa has a considerable following in Kanara region particularly along the Coastal tract. The centres of Gaṇēśa worship like Gokarna, Idagunji and Anegudde are quite wellknown and there are several other places like Sirali, Sirsi, Siddapur, Uppinapattana, Haladipura, Navilgar, Mundagesar, Kharva, Lambapura Ganeshgudi and Sunkadakatte, with Ganesa temples. The cult remains popular in the region and it seems to be quite ancient. In India the stone image of Gaṇēśa found in Gokarna is perhaps the earliest one,[160] followed by others like those in Idagunji,[161] Hattiangadi,[162] etc. A detailed stylistic study of the Gaṇēśa image of Gokarna and Idagunji has been made by A.Sundara[163] and he

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160. A.Sundara.. "Kshētra Gōkarṇa mattu Iḍagunjiya Śilā Gaṇēśa Śilpada prāchīnate", **Karnāṭaka Bhārati**, Vol.VIII/3, pp.80-91
161. **Ibid.**,
162. **Ibid.**,
163. **Ibid.**,

has dated them to 1st-2nd century A.D. and 2nd-3rd century A.D. respectively. The Gaṇēśa image in Gokarna with its elephant like characterstics and with only two arms, carrying the raddish in the right hand and goblet shaped *mōdaka-pātra* in the left and the *ghaṇṭā-sara* in *yajñōpavīta* fashion has to be dated to as far back as 3rd century A.D., if not earlier. The Idagunji Mahā Gaṇapati icon with similar features has in addition a lotus on the head and its stylistic features seem to be slightly of a later date, perhaps 4th-5th century A.D. The above two are in standing posture while the one at Hattiangadi, also of about 4th-5th century A.D., is in seated posture. These images go to show that the Gaṇēśa cult in the region is at least as old as 2nd-3rd century A.D. The earliest epigraphical record mentioning donation to these deties belongs to the 16th century. The only instance of an inscription refering to installation of god Vināyaka is found in Siddapur, dated 1561 A.D.[164] in the reign of Biligi Chief Ghaṇṭēndra Oḍeya II. It records the construction of the temple of Vighnēśvara and the Chandraśālā and Chhatra by the queen of Ghaṇṭēndra II. Jaṭṭamma, the queen mother made gift of lands to several Brahmanas and temple servants for the worship and offerings in this temple. In view of paucity of epigraphical evidence it becomes difficult to

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164. **KI**. Vol.V, No.73, pp.272-277

understand the development of the cult in the region "Gaṇēśa" is a commonly found proper name of the people in the region. Gokarna is an early Śaiva centre. Perhaps the cult of Gaṇēśa developed from this Śaiva centre and gave rise to subsidiary centres in the region.

Dēvi Cult

The earliest epigraphical evidence in respect of Dēvi cult in Uttara Kannada region belongs to 15th century A.D. Sculptures of Durgā, Mahishamardhinī and Sapta Mātṛikas, particularly Chāmuṇḍi (Ouraguppa, Siddapur taluk) from about 7th century onwards indicate that it had a considerable following. The Mundolli inscription of 1446 A.D.[165] in the reign of Vijayanagara king Dēvarāya furnishes information regarding the rituals associated with Durgā worship. Ācharasa Oḍeya Mahāpradhāna, ruling over *Tuḷu rājya* from Barakur, is stated in the inscription to have made a grant of 12 *honnus* of gold to Purushottama Bhaṭṭa, son of Vāmana Upādhyāya of Tigaḷa Nāgamane, a resident of Muṇḍavaḷḷigrāma. The grant was made as a charity for the prosperity of king Dēvarāya on the occasion of his auspicious bath (*maṅgaḷa-majjana*). The grants so given were for the purpose of reciting *Dēvīmahātmya stōtra*

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165. **KI**. Vol.I, No.58 of 1939-40, pp.139-41

in the Durgā temple in the *Chaturmāsya* of every year. This apparently shows that the goddess here was a Brahmaṇised one.

One of the most prominent places associated with Dēvi worship probably of folk origin in Uttara Kannada is the Mārikāmbā temple at Sirsi. Its dates is controversial. It may belong to about 16th-17th century A.D.

Above the ghats in the Malenāḍ and its periphery there are places with what are known as Kōṇana Kallu or Kōṇana Tale depicting the head of the buffalo. In the Uttara Kannada such sculptures are seen at some places, like Malagi, Singanahalli etc. These are usually worshipped after the harvest. They are prayed for rains. A special worship for *majjana-bhōga* is made after rains. This appears to be related to agricultural activity. The evidence from elsewhere like Kuppagadde indicates its relation with the cult of goddess Durgā in which probably flesh was also offered to the goddess.

Another cult of folk origin is the *Nāga-pūjā* or snake worship. The belief that childlessness is due to the curse of snakes seems to be at the back of snake worship. Installation of Nāga image is performed to get rid of such

a curse. Such Nāga stones are commonly found on plat forms under the Aśvattha tree or in separate shrines of temples.[166] The Banavasi Nāga inscription of Chuṭu princes, though of Buddhist origin, seems to have some connection with this type of folk Nāga worship. At many places in Uttara Kannada region, *Nāgabanas* or Nāga gardens are maintained and command venaration of the common people. Sanctity is attached to such places and cutting of trees or plants in that locality is prohibited. The reference to *Tigaḷa-nāgamane* in the Mundolli inscription of 1446 A.D.[167] is interesting from this point of view. The other popular cults include the worship of or hero-stones and Sati stones or

Language and Literature

The advent of Buddhism into Karnataka and the extensive trade activity and urbanisation which followed under the Sātavāhanas brought with it. Prakṛit as a distinct language for administrative, trade and religious purposes. This happened in Uttara Kannada region too. The local vernacular remained in oblivion for quite a long time, nearly 800 years. The early inscriptions of Banavasi like the Nāga stone inscription of the Chuṭus[168] and the

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166. Kamath Suryanath U., **Uttara Kannada District Gazatteer**, pp.228

167. **KI**. Vol.I, No.58 of 1939-40, p.40

168. Krishnan K.G., **Uttankita Sanskrit Vidya Aranya Epigraphs**, Vol.II. No.

memorial stone inscription of Mahadevi, the queen of Sātavāhana Vāsiṣṭhīputra Sivasiri Puḷumāvi,[169] are in Prakṛit. With the rise of the Kadaṁbas, Sanskṛit assumed importance and it was in this language that all the known early Kadaṁba inscriptions are drafted except the Maḷavaḷḷi inscription,[170] which, however, also shows the impact of Sanskrit. About the middle of the 5th century or slightly later the Kannaḍa language was for the first time employed for an official stone document, namely, the Halmidi inscription.[171] There is only one more example of Kannaḍa inscription under the early Kadaṁbas, i.e., the Keḷagundi inscription of the time of Ravivarma.[172] The copper plate records of the Kadaṁbas generally reveal a tendency of their drafters to translate the place-names into Sanskṛit though at times the original names are recorded. The Gudnapur inscription of Ravivarma provides examples of translated local names (e.g. Mahāveṅguli for Hirebeṅgaṇe, Dahṛikaveṅguli for Chikkabeṅagaṇe).[173] The same inscription also records such local names as Kallaṅgōḍu, Mōgūru, Iḍiūru etc. Sanskṛit was so

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169. Krishnan K.G., **Uṭṭaṅkita Sanskrit Vidyā Araṇya Epigraphs,** Vol.II, No.178
170. **CKI**. No.1
171. **Ibid**., No.5
172. **Ibid**., No.28
173. **Ibid**., No.23

extensively used in royal charters that even the inscriptions recording donations to Jaina and Buddhist establishments also came to be composed in that language itself. Some excellent compositions in Sanskṛit *kāvya* style can be seen in the Talagunda inscription of the time of Kākusthavarma,[174] the Banavasi inscription of Mṛigēśavarma[175] and the Gudnapur inscription of Ravivarma.[176] That the feudatories under the Kadaṁbas like the Kaikēyas also preferred Sanskṛit to the vernacular is demonstrated in the Honnavar plates of Kaikēya Chitrasēna.[177]

With the ascent of the Chālukyas of Badami the vernacular began to assume more and more importance particularly for stone records. The copper plate records however continued to be composed in Sanskṛit. Interestingly in Uttara Kannada region the Haladipur plates of Kēkaya-Pallava chief of Gōpāladēva[178] records the details of the grants in Kannaḍa (c.mid 8th century). It may be stated that after this period the use of Kannada

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174. **CKI**. No.4
175. **Ibid**., No.14
176. **Ibid**., No.23
177. **Ibid**., No.26
178. **EI**. Vol.XXI, pp.173-179

becames more or less regular in the records of the region.

Yet literary compositions whether in Sanskṛit or in Kannaḍa are few and far between in the Uttara Kannada region, though the fact remains that the Banavasi country in particular with its green lush forest had become a source of inspiration for great poets like Paṁpa. It is only through the inscriptions that we can say that there were some poets of merit in the region at different periods. Under the Pāṇḍyas of Śiśugali, for instance, the inscriptions from Guṇḍabala[177] and Tumbolli[180] were composed by are Padmaṇa *sandhivigrahi* durin the reign of Mallidēva II. This poet shows considerable mastery in the use of figures speech (*alaṁkāra*) and puns (*ślesha*). He was capable of composing verses in several metres like *Mattēbhavikrīḍita*, *Champakamāla*, *Utpalamāla*, *Mahāśrāgdhāra*, *Śrāgdhāra*, *Kanda etc.*

Here is an example of a verse in *Utpalamālā* metre in praise of Chandra I:[181]

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179. **Infra.** Ins. No.8 pp.365-78

180. **Ibid.**, Ins. No.7 pp.351-64

181. **EC.** Vol.VII (old) SK.99, line nos.8-10

Ā nagarādhipaṁ bahukalāndidhi Chaṁdramahībhujaṁ narēmdranāta vikramaṁ kuvaḷayaprayanujvaḷakīrtti-kaumudi śrī - nilayāvanīvalayanartthichakcrakarā-gahētu mikkanaranāthavallabhage Kammaladēviya nippudāhvyayaṁ.

Another verse in *Mattēbhavikrīḍita* metre describes the sanctified personality of Kāma II, as follows:[182]

idu chitram dharegaltu kushṭiya naraṁ Saurāshṭramaṁ pokkoḍā madanadhvaṁsiye pēḷe bandu negerdda bhūpēndrana snānasaṁpada - puṇyōdaka sēchadiṁda-mavanuṁ sauvarṇṇamaṁ kuḍe tāldidaneṁdamde kaliprabhūtaraḷave śrī Kāmabhūpālakaṁ

This is how Mallidēva II has been described in a verse in *Champakamālā* metre:[183]

Madanana nerppu mattagajavairiya kūrppu dinēśaputra-nārppudadhiyaguṇpu mēruvina beṇpu himāṁśuva taṇpu Bhārati sudatiya buddhi mantriya nayāgamasiddhi dēśābhivṛiddhi sārddudu sale Mallidēva Mahīpāla-noḷujvaḷa kīrttilōlanoḷu

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182. **Infra** Ins No 8 Line nos 20 22

183. **Ibid**. Line nos.36 39

Here is another beautiful verse in praise of Mallidēva II, composed in *Mahāsradharā* metre:[184]

adhikaṁ ballāḷeneṁdabbarisi nijabhujagarvvamaṁ
nacchi nānā vidhadiṁda Mallidēvaṁgadhiradidhira-
na nampeneṁbaṁge śūlāyudhamuṁṭye khaḷgamuṁṭe
nosaloḷeseva kaṇṇuṁte khaṭvāṁgamuṁṭe vidhurekhā-
laṁkṛata bhrājita vikaṭa jaṭājūṭikājiramuṁṭe

The poetic heritage of the time of the Kadaṁbas of Chandavara is exemplified by the Chandavara inscription of the time of Bīradēva dated 1223 A.D.[185] This inscription composed partly in Sanskṛit and partly in vernacular by an anonymous poet uses with merit various metres like *Chaṁpakamālā*, *Śārdūlavikrīḍita*, and *Kaṁda* , while describing king Viradēva and his minister Kīrtinārāyaṇa.

The earliest known work composed under the patronage of the Chiefs of Gerusoppa is *Dhanyakumāra Charite* of poet Adiyappa.[186] The poet has stated in the work at it was

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184. **Infra**., Ins.No.7 line nos. 47-50

185. Sampath M.D., "Chandavara Inscription of Kadaṁba Bīradēvarasa", **Journal of the Epigraphical Society of India**, Vol.XI, p.91

186. Narasimhachar R., (Ed) **Karnāṭaka Kavicharite**, Vol.II, p.369

composed at the instance of Vīrasēna, the teacher of Bhairavarāya of Gerusoppe. It is known that Bhairava ruled in about 1460 A.D. *Dhanyakumāra Charite* is a Jaina work of *sāṅgatya* variety consisting of 410 poems. The verses reveal that Adiyappa's father and mother were Muniyaṇṇa and Dēvarasi respectively. He had also elder brothers named Brahma, Chandra and Vijayappa. Its theme is centred round the story of prince Akṛitapuṇya, the son of Paśupāla and Padmāvati.

Another work of importance composed probably under the patronage of Gerusoppe Chiefs was *Kavyasāra* of Abhinavavādividyānanda.[187] The work states that it was written for the sake of *Ballātakīpuravarādhīśvara* Bhairāgi. Bhallātakīpura being at alternative name of Gerusoppe, its chief Bhairāgi has been identified with Bhairarasa I or II. The work has been assinged to c.1500 A.D. It consists of 45 chapters comprising 1143 verses and deals in a summary way with the rules to be followed in composing poetry, the characteristics of *Mahākāvya*, etc.

The third work of importance was *Sāḷva Bhārata* authored by poet Sāḷva.[188] This poet flourished in the court of

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187. Narasimhachar R., (Ed) **Karnāṭaka Kavicharite**, Vol.II, p.179
188. **Ibid**.,

Sāḷvamalla and Sāḷvadēva of Gerusoppe. The work seems to have been composed when Sāḷvamalla was the king and Sāḷvadēva was the prince. Both are praised in the work. The work may be assigned to c.1485 A.D. This work gives some historical information about the Gerusoppa rulers. It is essentially in Bhāminī-shaṭpadi, though here and there *Vārdhaka, Parivardhini, Kanda* metres as well as prose are made use of.[189] The work is divided into 16 *Parvas* named variously as *Ādiparva, Anvayaparva, Vasudēvaparva, Kṛishnōdaya parva, Kaṁsamardana parva, Abhyudayaparva, Pradyumna parva* etc. Although its name may mislead one to think of it as a work on the theme of *Mahābhārata*, in reality it is story of Nēmināṭha Tīrthaṅkara.[190]

Another work of the same poet is *Rasaratnākara*.[191] It is a work on *Rasa*, consisting of four *Āśvāsas* titled *Śṛṅgāra Prapañcha vivaraṇam*. The same poet is also known to have written other work titled *Śāradā-vilāsa* and *Vaidya-saṅgātya*. The first work has come down only partially and it is also a work on poetics. *Vaidya-sāṅgatya* is a work on medcine and as such has an unusual importance in the history of literature in Karnataka.

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189. Nagarajayya Hampa, **Sālva Bhārata**, pp.5 6

190. Narasimhachar R., (Ed) **Karnāṭaka Kavicharite** Vol II p 195

191. **Ibid**., p.198

The only work known to have been composed under the patronage of the Haduvalli Chiefs is *Jivandhāra Charitre*[192] of poet Kōṭēśvara. He adorned the court of Saṅgirāya. However there are some poetically composed inscriptions as the one of 1429 A.D. from near Hirebasti at Haduvalli itself, which show the presence of poets of literary merit in the chiefs' court. The Haduvalli Chiefs were greatly under the influence of Jaina pontifs who after the decline of the Jaina *maṭha* at Haduvalli shifted to Biligi. Bhaṭṭākalaṅaka, a great scholar and author of *Karṇāṭaka Śabdānuśāsana*,[193] was the disciple of Akalaṅka II who was a descendent of Haduvalli Jaina maṭha lineage and was the royal teacher of Biligi Chief Raṅgarāja and Sonda Chief Arasappa Nāyaka II.

Two inscriptions found in Ratnatraya-basti at Biligi were composed by Bhaṭṭākalaṅka himself.[194] These are bilingnal, composed in Sanskṛit and Kannaḍa. These inscriptions are dated respectively 1592 and 1593 A.D. His *Śabdānuśāsana* is a work on Kannaḍa grammer written in Sanskrit language on the model of Pāṇini's *Ashṭādhyāyī*. The work informs that he was an expert in various sciences

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192. Uppangala Ramabhatta . **Kannaḍa Vayyākaraṇa Bhaṭṭākalaṅka** pp.11
193. **Ibid.**,
194. **Ibid.**, pp.67-89

like drama, etymology, logic, dance, astrology, sculpture, *Vēda*, *Smṛiti*, philosophy, *purāṇas*, medicine and mathematics. He was also adept in six languages. The *Śabdānuśāsana* also mentions a *vritti* called *Bhāshāmañjari* and a commentory called *Mañjari Makaranda* as having been composed by Bhaṭṭākalaṅka. The inscription[195] on his tomb at Kallgudibēṇa in Sonda informs that he passed away on 9th November 1654 A.D. Since his tomb is found at Sonda, it may be surmised that he had shifted to Sonda during his last years. The Jaina *maṭha* at Sonda even today is called Bhaṭṭākalaṅka *maṭha*, obviously after Bhaṭṭākalaṅka.

At the very beginning of the rule of Chiefs of Sonda the *maṭhas* of the Mādhvas, the Śāṅkaras and the Jainas found patronage at Sonda itself. Śrī Vādirājatīrtha, the Mādhva pontiff of Udupi, exercisedconsiderable influence on Arasappa Nāyaka II and as informed by the Trivikrama temple inscription,[196] he was also regarded as *rājaguru*, i.e. royal preceptor. Vādirāja is a great name in the history of Mādhavaism. He was a scholar both in Sanskṛit and Kannaḍa and perhaps knew some other languages like

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195. Uppangala Ramabhatta , **Kannaḍa Vaiyākaraṇa Bhaṭṭākalaṅka** pp.25-29

196. Hegde P.R., **Sonda: A Cultural Study** (an unpublished M.Phil dissertation, Dharwad) p.99

Telugu. He has left behind a large mass of literature both in Sanskṛit and Kannaḍa which can be classified basically into four groups, viz. *Granthas*, *Vyākhyānas*, *Ṭīkas* and kāvyas.

Among his *Granthas* the *Yuktimallikā*[197] occupies a unique place in the philosophical classics of Dvaita Vēdānta. He has explained the Dvaita tenets in simple and lucid style in this work.

Nyāya Ratnāvalī[198] is a work which establishes Dvaita tenets by condemning the Advaita of Śaṅkarāchārya using the ideas of Advaitins themselves. There are various other *Granthas* like *Haribhaktilatā*, *Śrutitatva-prakāśikā*, *Kalpalatā*, *Chakramīmāmsā*, *Ekādaśī Nirṇaya*, *Bhūgōla Nirṇaya*, *Pāsaṇḍa-matakhaṇḍana*, *Sankalpa-paddhati*, *Sadāchāra-smṛiti* on different subjects.[199]

The works of the nature of *Vyākhāna* are *Mahābhārata-lakshalaṅkāra*, *Mahābhārata-tātparya – nirṇaya* *Bhāvaprakāśikā*, *Purushasūkta Bhāshya*[200] Of these the second one is a commentary

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197. Shanbhag D.N., **Śrī Vādirāja and his Rukmiṇīśa Vijaya**, p.15
198. **Ibid.**,
199. **Ibid.**,
200. **Ibid.**,

on Madhvāchārya's *Mahābhārata-tātparya-nirṇaya*, while the third one is the Dvaitya interpretation of the *Purushasūkta* of the *Rigvēda*. The *Ṭīkas* are expositions on the works of the nature of *Vyākhyānas* composed by Madhvāchārya and Jayatīrtha. The *Kāvyas* include *Rukmiṇīśavijaya*, *Tīrtha-Prabandha* and *Sarasa-Bhāratīvilāsa*. *Rukmiṇīśa-vijaya* has 1241 verses devided into 19 cantos and it displays all the *lakshaṇas* of a *Mahākāvya*. Its theme is the glory of lord Kṛishṇa from his birth to his marriage with Rukmiṇī. Scholars have regarded this work as a *Mahākāvya* of great literary merit. *Tīrtha-prabandha* is a travalogue with beautiful discription of holy places, rivers and the like and as such is an unusual Sanskṛit work.

Sarasa-Bhāratī-vilāsa[201] describes Dvaita tenets, the supremacy of Vishṇu, nature and functions of Lakshmī, Vāyu and others.

Apart from these works in Sanskṛit, he has composed Kannaḍa poems, which even today are popular among the devotional Mādhvas.

Vādiraja is known to have lived for about 120 years and passed away at Sonda itself, where his Bṛindāvana even

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201. Shanbhag D.N., **Śri Vādirāja and his Rukmīnīśa Vijaya**, p.15

today commands the veneration of hosts of Mādhvas.

Sri Gaṅgādharēndra Sarasvati,[202] the 24th in the lieanage of pontiffs of Svarṇavalli *maṭha* wrote a Sanskrit work called *Jñāna-dīpikā*. It is the history of the *Guru Paramparā* of Svarṇavalli *maṭha* in which several metres like *Mattēbavikrīḍita*, *Śārdūla Vikrīḍita*, *Utpalamālā* etc. are used along with varieties of figures of speech to enhance its effectiveness. It was composed at the beginning of the 17th century.

In the history of Kannaḍa literature Svadi Chief Immaḍi Sadāśivarājēndra's[203] name is memorable. Though a Chief of the Sonda Nāyaka family, he was gifted with poetic ability. He composed as many as 18 works on a variety of subjects like Music, Dance, Chess, Devotion etc. Till recently only his encyclopaedie work Sadāśivanīti was known. Now a large number of other works have come to light. They may be classified as:

1. Devotional Works

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202. Hegde P.R., **Sonda: A Cultural Study** p.131
203. Hiremath B.R., "Sōdeya Sadāśivarāyana Svaravachanagalaḷḷi Aitihāsika Saṅgatigaḷu", **Karnāṭaka Bhārati**, Vol.XXIV/1, p.85-97

2. Works on Music and Acting

3. Works on Games

4. Encyclopaedic Works.

Sadāśivarāya was a follower of Vīraśaiva faith and as such his devotional works are related to God Śiva. His *Svaravachanagaḷu* consists of 160 *vachanas* tuned to various *rāgas*. It furnishes some historical information particularly the genealogy of the family. The *Uḷuviya Mahātme* is the praise of the greatness of Uḷuvi located in Haliyal taluk of Uttara Kannada District. It is a sacred place for the Vīraśaivas. The work also incorporates the poetic description of the incidents at Kalyāṇa, murder of king Bijjaḷa and the movement of Vīraśaiva *Śaraṇas* towards Uḷavi. His other works of interest are: *Samasyapūrṇa-Vṛitta-Kanda, Pañchviṁśati-līleya Ragaḷe, Tripadi, Jōguḷa Padagaḷu, Bhikshāṭana-līleya Ragaḷe, Pañchaviṁśati-līleya mūla-padyagaḷu, Kanda padyagaḷu, Chāvaḍi Prabhuliṅga Dēvara Chāvaḍi, Kuliya Kētayyagaḷa Lakshaṇa, Maṅgaḷāshṭakagaḷu*, etc. Sadāśivarāya's work on music and acting are particularly interesting. His *Svaravachanagaḷu* consisting of 3 long poems explains the nature and Behaviour of classical *Rāgas* like *Kāmbōḍi, Śankarābhavaram Kalyāṇi, Sāranga, Tōḍi* etc. thus being exclusively a work on music. *Navarasa Jakkini* is another work on music whose poems can be used for worshipping Goddess Pārvatī.

Prabandha is a devotional work expressing devotion to lord Śiva in 35 poems with *Rāgālāpa* and *Abhinaya*.

Rājachaduraṅga - lakshaṇa is the only work on *chaduraṅga* or chess-game written by Sadāśivarāya. It describes both in prose and poetry the method and technique of chess-game.

Sadāśivaniti is an encyclopaedic work consisting 517 poems in different metres. It deals with various aspects of life like *dharma, artha, rājya* and *mōksha*.

A small work called *Śrī Sōde Basavaliṅgarājana Bhakti Chandrōdaya* consisting of 15 poems in *Vārdhaka Shaṭpadi* and one *Kanda-padya* at the end, has been recently brought to light. It was composed by Śāntabasavarājēndra. Its theme is the account of the funeral of Sadāśivarāya, the father of Basavaliṅgarāya. The poet was a disciple of Maḷeya Mallēśa, the pontiff of Hiriya maṭha of Banavasi. It seems to be a work of later half of 17th century or early part of 18th century.

The work called *Svaravachanagaḷu* by Marisānta Basavadeva consists of 78 *vachanas* composed in classical *rāgas* such as *Kaḷyāṇi, Kāmbhōdhi, Kēdāragauḷi, Bhairavī, Mādhavi, Murāri, Mohanīkaḷyāṇi, Varakula Kambōdhi, Regupti* etc. It is important also because in contains some historical information like the passing away of Basavalingaraya.

CHAPTER-XVI

ART AND ARCHITECTURE

Introduction

Generally the classical architectural and cultural enterprises are concentrated in the capital cities of the imperial kingdoms and to a lesser extent in the capitals of the subordinate principalities in the country. For instance, Badami, Aihole and Pattadakal thrived as centres of Art and Architecture under the Chālukyas of Badami. Likewise, Halebid, the ancient Dvārasamudra, was flooded with monuments by the Hoysalas. In the same way as the capital of the Vijayanagara empire. Hampi saw unprecedented constructional activity of both secular and religious nature. Hemāvati, the capital of the Noḷaṁba-Pallavas, and Kurugod, a capital of the Sindhas, also witnessed patronage to art and architecture under the respective rulers though only on a smaller scale. The region of Uttara Kannada was only once the seat of an

independent early kingdom, i.e., the Kadambas of Banavasi. Both before and after the Banavasi Kadambas the region had been ruled by one or the other minor dynasties until the advent of the British. As such the patronage and encouragement of the scope and magnitude available to art activity in imperial and prominent subordinate centres were not forthcomming in this region and consequently architectural monuments and sculptural pieces here were produced mostly owing to the patronage of interested individuals. It is only from the time of Vijayanagara that centres like Nagire, Haduvalli, Biligi. and Sonda attracted architectural and sculptural activity chiefly because of the establishment of small but wealthy principalities with those places as headquarters. Otherwise the architectural and sculptural materials of the region is found sattered, few and for between. Yet they make an interesting study.

Architecture

Early Phase: Pre-Kadamba and Kadamba

Though recent explorations have brought to light Mesolithic,[1] Neolithic[2] and Megalithic[3] remains in the

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1. Bhatsoori K G "A Neolithic Axe From Anmod : A Note" **Archaeology of Karnataka** pp.81 82

Uttara Kannada region it is only from the Maurya period onwards that brisk architectural activity in more permanent material like brick and stone is in evidence. The heavy rains and the quick and thick growth of forest cover have resulted in speedy destruction of the monuments, particularly of the early phase. Sites of the Satavahana and slightly later periods have been identified in Banavasi, Hattiangadi, Haigunda etc. The limited excavation at Banavasi in the locality called Dōṇigudḍa has revealed a large apsidal brick structure of indefinite religious affinity.[4] Below the ghats and along the coast Karwar, Honnavar, Bhatkal, Basurur etc. were all flourishing sea ports in the early centuries of the Christian Era. Hattiangadi in South Kanara has an important and impressive town site with remains of brick fortification and brick buildings. The locality is locally known as Aramaneguḍḍa (palace mound) thereby suggesting that it was probably an ancient citadel in the city.[5] Bole in Ankola taluk has remains of early brick temples with stone Śivaliṅgas.[6] The most important site

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4. Narasimha Murthy A.V. **Some Aspects of Early Historic Archaeology and numismatics of Karnataka**. p.17
5. A.Sundara. "Dakshiṇa Kannaḍa Prāchīnatama Sāṁskratika Avaśhēsagaḷu" **Sudarśana (Dr.Tonse Madhav Anant Pai Felicitation Volume)** p.102
6. A Sundara "Kelavu Īchina Gamanārha Purātatva Śōdhanegaḷu" **Karnāṭaka Bhārati** Vol.IX/4 pp.79 95

of the early historic period in the Uttara Kannada region however is Haigunda, an island village in the Śarāvatī river, about 20 km east of Honnavar. Here are noticed ruined brick buildings and few sculptures datable in the 1st-3rd centuries of the Christian Era. Particularly noteworthy here is a square brick-lined water well with offsets at regular intervals.[7]

While these early remains doubtless indicate hectic constructional activity during the Sātavāhana period it must be observed that one hardly knows its details. This is because the spade of the archaeologist has not yet intensively probed into the sites mentioned. Until that is done, a meticulous picture of the early architectural activity is impossible to draw.

With the establishment of Kadamba hegemony there was an increase in the number of inscriptions, some of which make references to construction of temples, Buddhist and Jaina *chaityālayas* etc. Thus the Sirsi plates[8] refer to a Śiva temple in Sāre under the care of Nīlakaṇṭha-dēśamātye, royal physician. Similarly

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7. A.Sundara. "Ittīchina Kelavu Mukhya Purātatva Śōdhanegaḷu" **Karnāṭaka Bhārati**. Vol.VIII/2. p 14
8. **CKI**. No.21

inscriptions of Kākusthavarma,[9] Mṛigēśavarma[10] and Ravivarma[11] refer to Jaina temple of that period at Halsi (Belgaum district). There are reference to excavations of irrigation tanks, as in Gudnapur,[12] and to highways and bridges.[13] But in spite of these allusions, the actual remains of the structures ascribable to the Kadaṁba period have hardly come to light. The Gudnapur inscription of Ravivarma,[14] which adverts to the palace, apartments of royal ladies, dancing hall, garden etc. besides the temple of Kāma, has tempted the Archaeological Survey of India to take up the locality for excavation very recently. Although the results are yet to be published, it is clear that the structures there were built of bricks. This evidence prompts one to regard that the earlier tradition of using bricks for constructions was continued in the Kadaṁba period. A similar evidence is forthcoming at Pattadkal where excavations revealed the plan of a brick Jaina temple of pre-Chālukya period beside the Jaina Nārāyaṇa temple there.[15] Brick structures are also

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9. **CKI**. No.3
10. **Ibid**.. No 9
11. **Ibid** No.22
12. **Ibid**.. No.23
13. **Ibid**. P.LXXI
14. **Ibid**. No.23
15. A.Sundara "Bādāmi Chālukya Pūrvada Ondu Ittige Kattada" **Karnaṭaka Bhārati** Vol.VI/2 pp 35 42

noticed in Halsi in a locality called Bodketembe[16] and horizontal excavations if taken up here would throw welcome light on the town planning, fortification as well as domestic and religious buildings of the Kadamba period. It is obivious that not much can be said about the Kadamba architectural tradition until sites like Banavasi, Halsi etc. are subjected to large-scale excavation. However, it may be pointed out that setting up of a stone pillar, usually with an inscription, in front of temples, particularly when the royal house was supporting the enterprise, became apparent feature of the period. These pillars are square at base, octagonal at the centre and multifacetted in the upper part. The inscribed pillars at Talagunda and Gudnapur are good examples of this. These were probably set up in front of temples not as *dhvajastambhas* but *dharmastambhas* as are noticed in Mahākūṭa (with the inscription of Maṅgalēśa's time)[17] and Aihole (in front of the Rāvalaphadi cave).

The Chālukya Phase

With the rise of the Chālukyas of Badami the centre

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16. A.Sundara. "Ittichina Kelavu Mukhya Purātatva Śōdhanegaḷu" **Karnāṭaka Bhārati**. Vol.VIII/2. p.11
17. **IA**. Vol.XIX. pp.7 20

of activity shifts to the region around Badami. When the Kadambas were dislodged from power by Pulikēśin II, the region went into the hands of the Āḷupas of Dakshiṇa Kannaḍa for quite some time. The Madhukēśvara temple at Banavasi came to be built of stone probably during the latter half of the Chālukya supremacy. It is possible that this was originally a brick Śiva temple which itself was converted into one of stone as elsewhere in Aihole Pattadkal etc. The temple consists of a *garbhagṛiha* with an enclosed *pradakshiṇāpatha* and a *maṇḍapa* in front. The square monolithic pillars, the *dēvakoshṭha*, the *nāgaśākā*, , the adhishṭhāna with mouldings, the medallion carvings on the pillars etc. are suggestive of typical Badami Chālukya architectural tradition of post-650 A.D. period. Pinkish granite has been used for construction, but its colour recalls the red sandstone used in the nuclear area of the Chalukya activity. It has been suggested that the temple was actually built by Aḷupa chief Chitravāhana in the reign of Chalukya Vijayāditya.[18] The superstructure of the temple has undergone renovation but probably retains it original form, namely, the *Kadamba-nāgara*.

Recent exploration in the Siddapur region has brought

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18. Shetty S.R. **Banavasi Through the Ages** (An unpublished Ph.D. thesis Karnatak University Dharwad) pp.256 57

to light at Kavañchūr some unique sculptures stylistically ascribable to the Badami Chālukya period if not earlier.[19] They are associated with some architectural fragements and it is possible that they belong to a temple of the Chālukya period at that place.

Below the ghats the Honnavar copper plate record of Kaikēya Chitrasēna Mahākella refers to a grant given for the Āryasaṅgha during the reign of Vikramāditya II or slightly later.[20] But as it is a copper plate record, it is difficult to identify the exact location of the Buddhist *Vihāra* and the associated *Chaityālaya*.

The evidence of architecture in Uttara Kannada region during the Chālukya regime at least in Banavasi, though scanty, suggests that the influence from the nuclear area of the Chālukya activity was definitely there during the latter half of their rule. But whether this is true only of the provinicial capital of *Banavāsi maṇḍala* alone cannot be decided in the existing the state knowledge.

The Rāshṭrakūṭa Phase

Not much is known about the architectural activity in

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19. Naik R.N. **Siddāpur Tāluku: Vāstu Śilpa Kale** (M.A Final Dissertation Department of Ancient Indian History and Epigraphy, Dharwad.) pp.72.75

20. **CKI.**, No.26

the Uttara Kannada region during Rāshṭrakūṭa period too. Only two temples, one at Banavasi and the other at Dhārēśvara can be ascribed to this period with some amount of certainty though only on stylistic grounds. The earlier of these two is probably the Ādi Dhārēśvara temple at Dharesvara (Pl.II , Fg.1). It is a small temple within the compound of the Dhārēśvara temple. It has a compact rectangular plan with a *garbhagṛiha* and an antechamber. The most interesting aspect of the temple is its elevation. Being built completely of stone, it has an *upapīṭha* platform of the *mañchabandha* type over which is the *adhishṭhāna* consisting of *jagati, kaṇṭha, tripaṭṭa-kumuda,* grīva and a pair of *paṭṭikās* with the dentil decoration in between. The wall has pilastered decoration at regular intervals while, corresponding to the central part of *garbhagṛiha,* there are blind doors with *makara-tōraṇa* pediment on south, west and north. A series of mouldings fills the gap between the roof and the wall. The roof itself slopes on the three sides. The *praṇāḷa* receiving the *abhishēka-jaḷa* projects below the blind door on the north side. The entrance on the east is reached by a flight of steps. At the level of the top of the *upapīṭha* , the staircase has balustrades with coiled ends and projecting buds. Its importance lies in its unusual appearance compared to the other temples of the region.

Its slopy stone roof is apparently a reflection of the local tradition of covering the roof of the temple with tiles on a wodden frame. Perhaps this temple has to be dated in the 9th century A.D.

The other temple of the period is the Allamaprabhu temple in Banavasi. This simple temple has an *adhishṭhāna* with prominent *Kumuda* moulding and a superstructure of Kadaṁba-nāgara type. It betrays traces characterstic of later 9th or early 10th century A.D. temples. The fact that the superstructure is of the *Kadaṁba-nāgara* form is significant because in Banavasi this particular temple form was perferred right from the time of the Chālukyas of Badami down to the end of the Nāyakas of Sonda.

The Later Chālukya Phase

With the advent of the Chālukyas of Kalyāṇa on the political scene temple building activities in the Uttara Kannada region appear to have received a fillip. In Banavasi extensive renovations and aditions to the existing temple were carried out by the Kadaṁbas of Hangal. Elsewhere, inscriptions refer to building of temples and Basadis as at Gundabala,[21] Tumbolli,[22]

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21. **Infra**. Ins.No.8, pp.365-378
22. **Ibid**., Ins.No.7 pp. 351-364

Dharesvara[23] etc. The campaign of Vikramāditya VI along the coast probably exerted considerable influence on the architectural traditions in the region for a time. However the temples such as those at Gundabala, Tumbolli, Chandavara etc. have not survived in their original form. But the temples at Dharesvar (Dhāresvara temple), Baindur (Sēnēśvara temple)[24] and Kumta (Kumbhēśvara temple) bear ample testmony to the extent of impact of classical Kalyāṇa Chālukya architectural style in the coastal tract. The Dhārēśvara temple in particular must be ascribed in the reign period of Chālukya Vikramāditya VI, when the Pāṇḍyas of Śisugali under Kāma II were the ruling minor dynasty here. In fact, the inscription of Haivaṇṇarasa found in the temple[25] also strengthens this view. This person was a minister under Kāma II. The inscription is dated 1083 A.D. and mentions grants for god Dhārēśvara.

The Dhārēśvara temple repeats the features of a typical Kalyāṇa Chālukya temple of an order which Dhaky[26]

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23. **Infra** Ins No.5. pp. 346-47

24. Bhatt Gururaja **Studies in Tuluva History and Culture.** p. 286 & 326

25. **Infra**. Ins No. 5. pp. 346-47

26. Dhaky M.A., **The Indian Temple Forms in Karnāṭa Inscriptions and Architecture.**

prefers to call *Vēsara*. The superstructure of the temple has undergone renovation but enough remains to suggest its original form. The interior of the temple, such as the pillars the *pōtikās* the *chandraśilā*, etc. are also suggestive of their style. The images of Gaṇēśa, Sarasvatī, etc. in the *dēvakōshṭhas* inside bear a distinct stamp of classical Kalyāṇa Chālukya sculptural style.

Apart from the extensive additions made to the Madhukēśvara temple at Banavasi, like a large open pillared hall in front of the main temple and the two ornate entrances on the east and the north, the temple of Śitikaṇṭhēśvara was also built during this period. Like the Allamaprabhu temple, the Śitikaṇṭhēśvara too has the *Kadamba-nāgara* form.

Sor far as the medium of construction is concerned, not only chloritic schist and similar stones amenable to finer carving, but locally available poorer quality stones like latrite were also employed. At least one example of this can be cited at Heggaragadde near Yāṇa (Kumta taluk) viz. Nārāyaṇa temple. This temple, square on plan has *adhishṭhāna* mouldings as well as pilaster motifs at regular intervals on *bhitti*. Originally it had sloping roofs on four sides built of laterite by corbelling. Much

of the roof has now collapsed and accordingly at present it is covered by palm leaves etc. The image inside the temple is a beautiful piece sculpture belonging to c.13th century or slightly later and as such the temple also can be dated to the same age.

The Vijayanagara Phase and after

The Vijayanagara period marks a new era of architectural activity. The plentifully available rock materials like chloritic schist and laterite were exploited on a large scale for constructions. .Granite was infrequently used. The temple in Marugadde, (Ankola taluk), probably of Nātha Śaiva affiliation,[27] is entirely built of granite. The Sāraṅgapāṇi temple in Marse,[28] Dvibhuja Narasiṁha temple in Beṅgaṇe[29] (both in Kumta taluk) are entirly built in chloritic schist. Most temples of the period and even the forts for that matter are constructed of laterite. The temples are usually simple and small but exhibit variety in ground plans.

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27. A.Sundara "A Unique Medieval (Natha ?) Temple in Murugadde (N.K)" **Journal of the Karnatak University** Vol.XIV pp.23 29
28. A.Sundara. "Uttara Kannaḍa Jilleya Kelavu Apūrva Śilpagaḷu" **Mānavika Bhārati**. Vol.I/2. p.10
29. **Ibid**. pp.9 10

However the capitals and towns of the principalities like Gerusoppa, Biligi, Sonda, Bhatkal etc. witnessed sumptuous constructions of medium size and classical forms, though at times they do reveal their individuality especially as seen in the Ketapai Nārāyaṇa temple at Bhatkal.

The small and simple temples in Gokarna are numerous besides the two major temples viz. the Mahasiddhivināyaka and the Mahābaleśvara. These temples are centred around the stepped tank called Kōṭitīrtha. The temples are generally square and consist of a *garbhagṛiha* with or without an open porch Occasionally they are of *Sāndhāra* type, i.e. having closed *pradakshiṇā-patha*. The Brahmēśvara temple however is a typical apsidal (*gajaprishṭha*) temple. It recalls the age old form (already noticed during the Sātavāhana period at Banavāsi) as well as the good number of apsidal temples found in Dakshina Kannada (as for example the Anantēśvara temple at Udupi) and Kerala. The Brahamēśvara temple consists of an apsidal *garbhagṛiha* and a squraish hall. The Vedēśvara temple is circular in plan, a well known form in the coastal belt in Kerala and Dakshina Kannada. Usually these temples have no docorative motifs, sculptures or pillars on the exterior because laterite is used as the medium of construction. However, the *adhishtāna* with *kumuda* moulding is usually well relieved. The temples have slopy roofs to suit the

environment. Occasionally octagonal temples, usually for deified heroes, may also be noticed. They may be located within the precincts of a larger temples of Indo-Portuguese period as at Ankola.[30] In the hinterland of Karnataka at Saundatti (Belgaum district) there is an octagonal temple called Jamadagni temple, but it is in the coastal region that the form was frequently employed.

While this is the general picture that obtains in regard to the architectural activity in the region during the Vijayanagara period it will be worthwhile to have a brief look at the constructions in some prominent centers like Gerusoppe, Biligi, Bhatkal and Sonda.

The most noteworthy monument in Gerusoppe, the capital of th Chiefs of Nagire, is the Chaturmukha Basadi. (Pl.III, Fg. 2) Being a Jaina temple built perhaps in the early phase of the rule of the Chiefs, it is called Chaturmukha Basadi because it has entrances from the four cardinal points with a cruciform plan. The superstructure exists no more, but the *adhishṭhāna* has prominent mouldings while the walls abound in decorations particularly in the form of *śikhara* motifs over pairs of pilasters resulting in niches in between. Each of the doorway is flanked by

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30. Information by Dr.A.Sundara

dvārapālas under *makara-tōraṇa*. In the centre of the shrine are placed four images of Tīrthaṅkaras, back to back, so as to face cardinal directions corresponding to the entrances. The *vāstu* texts name this kind of a temple as *sarvatōbhadra*. The earliest so far known temple of this form in Karnataka is the Chandramauḷīśvara Śiva temple of Unkal (Dharwad district) belonging to c.11th century A.D.[31] The temples of this form are expected to enshrine four faced forms of deities like Brhama, Chaturmukha Śivaliṅga etc. so that the devotee can see all the faces of the deity. In the case of Chaturmukha Śivaliṅga, for instance, the liṅga will have four faces viz. Sadyōjāta, Vāmadēva, Aghōra, and Tatpurusha (while the invisible form of the all mighty god Īśāna is represented by the top part of the liṅga itself), each facing a cardinal point. In the case of the Chaturmukha Basadi at Gerusoppa four tirthaṇkaras are enshrined. It is from this point of view that architecturally and conceptionally the Chaturmukha Basadi stands out as a distinct contribution of the Chiefs of Nagire.

In Haduvalli the Chaturviṁśa Tīrthaṅkara Basadi is an

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31. Cousens Henry. The Chalukyan Architecture of the Kanarese Districts pp 116 17

important temple. It enshrines in a single sanctum all the twenty-four Tīrthaṅkaras affixed on a single *pīṭha*. Placing the images of twenty-four Tīrthaṅkaras in a single shrine is of course an old practice. One of the early instances of this practice in Karnataka is the Vishṇu temple (originally Jaina) in Naregal dated to latter part of 9th century A.D.[32] The well known Bhaṇḍāra Basadi in Shravanabelgola[33] is another instance, but of the Vijayanagara peiod.

The Kētapai Nārāyaṇa temple (Pl. IV, Fg. .), one of the outstanding temples, in Bhatkal, was built in 1445-46 A.D. by Kētapayya.[34] It was patronised also by his sons. The main temple inside an enclosure has a rectangular plan. The square sanctum with a small antechember infront is placed in the rectangular hall in such a way as to result in a *sāndhāra* temple (with inner *pradakshiṇāpatha*.) The hall has four pillars infront of the sanctum. While its carving displays features typical of late Vijayanagara

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32. A.Sundara "Some Temples of North Dharwad District and Hoysala Architecture" **Journal of Karnatak University**. Vol.IX pp.102-112
33. A.Sundara. "Śravaṇa Belagoḷadalli Jaina Basadigaḷu: Oṁdu Samīkshe", **Śravaṇa Belagoḷa Oṁdu Samīkshe**, p.65
34. **ARIE** 1965 66 Ap.B No.367

style, its external elevation stands out distinctly. The exterior of the rectangular hall has pillars at the angles and the intermediary spaces but in between are found decorated horizontal bars (sūchi). This is obviously in imitation of similar wodden fence-like screens of the temples, even today commonly found in Dakshina Kannada. Similarly the sloping roofs covered with huge horizontally arranged slabs are also in imitation of the tile-roofed temples of the coastal region. On the whole it may be stated that the temple is an unusual experiment bringing out all the architectural features of indigenous coastal style completely in stone. In front of the temple stands on a platform a beautifully carved *Garuḍa-stambha*.

The Ratnatraya Basadi (Pl.III, Fg.3) in Biligi is a *trikūṭa Jinālaya* as important contribution of the Chiefs of Biligi. The main temple was constructed in stone by Raṅgarāja (c.1580 A.D.)[35], the father of Ghaṇṭēndra. His son Ghaṇṭēndra added the *Chandraśāla maṇṭapa*etc, infront of it. It appears that the Trikūṭa Ratnatraya Basadi was originally built by Timmarasa Oḍeya, the grand-father of Raṅgarāja, but it was not of stone.[36] An inscription informs that Raṅgarāja Oḍeya got built *Ratnatraya Chaityālaya*,

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36. **Ibid**. Verse.32 pp 71 72

at Biligi afresh by using stone.[37] The Basadi extant today may be ascribed to the latter half of the 16th century. Its plan follows the quite familiar *trikuṭa* plan of the preceding ages in which three shrines are arranged on the three sides of a square hall. The earliest example of this plan in Karnataka is the Jambuliṅga temple at Badami[38] dated to the closing years of 7th century A.D. It is dedicated to the Hindu trinity. The plan was frequently adopted by the Later Chālukyas and Hoysaḷas. In the context of Jaina architecture perhaps the earliest example of this form is frunished by the *trikuṭa* parts of the Pañchakūṭa Basadi at Kambadahaḷḷi[39] (Mandya District) dated to c.10th century A.D. The Ratnatraya Basadi in Biligi is dedicated to Pārśvanātha, Nēminātha, and Vardhamāna Tīrthaṅkaras. In its elevational features noteworthy is the placement of large stone slabs vertically to form the wall. The superstructure conforms to the *Kadaṁba nāgara* form. Presently the *Chandraśāla* etc are dilapidated. Other temples of the Biligi Nāyaka phase

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37. **Ibid**
38. A Sundara. "Tripurasa Devalayas in Inscriptions and Related Temples in Dharwad Bijapur Region" **Indian Epigraphy Its being on the History of Art** p.206
39 Shastry Srikantha. **Hoysaḷa Vāstu Śilpa** (Kannada) pp.98 99

may be noticed in the Rāmaliṅgēśvara temple at Itgi and the temple at Bhuvanagiri.

Sonda, the capital of the Chiefs of Sonda, saw hectic architectural activity particularly under Arasappa Nāyaka II (c.1555-1603 A.D.). Although a number of temples exist at the place only two can be dated by inscriptions, viz, the Trivikrama temple near Vādirāja maṭha (1582 A.D.) and Lakshmī-Narasiṁha temple (1674 A.D.) in the Svarṇavalli maṭha. The other temples which can be stylistically placed in the early phase of the rule of these chieftains are the Veṅkataramaṇa temples near Hunasehoṇḍa and Muttinakere and Śaṅkara-Nārāyaṇa temple. Some of these temples clearly beare the stamp of late Vijayanagara architectural style as for example the lion pillars in the facades of the Trivikrama temple, Muttinakere Veṅkaṭaramaṇa temple, etc. Generally the temples conform to the *Kadaṁba nāgara* form. Almost invariably they have a *dvajastaṁbha* in front. In some cases as in the Trivikrama temple a *Prākāra* wall completely encloses the main temple. A noteworthy feature of the Trivikrama temple is that is is modelled like a chariot with wheels. Some of the temples have parapets with *Kānguras* The shape of the *Kaḷasa* crowing the superstructure, resembles a minarette Both these may be regarded as the influence of Indo-Islmic architectural tradition. A further

extension of this impact is noticed in the last phase architectural products of the Chiefs of Sonda found at Banavasi. The *Prākāra-dēvata* shrines in the Madhukēśvara temple complex, like the Duṇḍirāja Gaṇēśa shrine, the Chintāmaṇi Narasiṁhá shrine, etc. have laterite walls plasterd with lime mortar, arched entrance facades and corner minarettes which are all a reflection of Indo-Islamic tradition.

Sculpture

In respect of stone sculpture the Uttara Kannada region is quite rich and in its sculptural style it displays varieties. The sculptures begin to occur from about 2nd century A.D. onwards.

Early Phase: Pre-Kadaṁba and Kadaṁba

The sculptures of the early phase are noticed not only in the prominent provincial capital viz, Banavasi, but also elsewhere in the coastal tract as in Haigunda and Gokarna. Banavasi has yielded a beautiful head of a female[40] and an inscribed pedestal of about 2-3rd century

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40. A.Sundara. "Banāvasiya Kelavu Apūrva Prāchīna Śilpagaḷu" **Karnāṭaka Bhārati** Vol XXI/3 4 pp.149 50

A.D.[41] The most noteworthy aspect of the former is not only its superb workmanship but the decorative motif at the back. It consists of the *chaitya* motif which helps date the sculpture to the same period as the inscribed pedestal. The latter, in fact, may be a part of the former sculpture. Originally it would have been almost a life size sculpture of a *yakshi*.

Belonging to more or less the same period are the two *yaksha* sculptures found at Haigunda near Honnavar .[42] One of these is more than life size (Pl.VII Fg.2) and depicts a two armed pot-bellied *yaksha* in *sampāda* posture. The right hand is damaged, while the left is placed on hip. The hairdo consists of *ushṇiśa* at the top and a fillet on the forehead. The figure is dressed with a waist cloth. A clothband suspended in the front is tucked on either sides at the hips. The facial features of course recall the Mathura sculpture of the pre-Gupta period, though they are not entirely similar. A date in the 2nd or 3rd century A.D. should be appropriate for this sculpture.

Coeval with this sculpture is the *Kubja Yaksha*,

41. A.Sundara "Banavasiya Kelavu Apūrva Prāchīna Śilpagaḷu" **Karnāṭaka Bhārati**. Vol.XXI/3 4. pp.149 50

42. A Sundara. "Ittīchina Kelavu Mukhya Purātatva Śōdhanegaḷu" **Karnāṭaka Bhārati** Vol VIII/2 p.14

sculpture from Gudnapur which stylistically is more akin to the early Mathura specimens, particularly in archaic smile.

The Vishṇu sculpture from Kontapala[43] (Honnavar taluk) is another example of early sculpture in Coastal Uttara Kannada, iconographically and sculpturally. In this sculpture the deity is depicted only two armed, carrying a *chakra* and a *śaṇka* while its hairdo, like the Haigunda *yaksha* (Pl.VII, Fg. 2), consists of a fillet tied on the forehead. Iconographically it may be described as *Mānusha Vāsudēva* known to the *Vaikhānasāgama*.[44]

From the point of view of the antiquity of the cult, most noteworthy are the two Gaṇēśa sculptures, one from Gokarna and the other from Idagunji.[45] Of these, Gokarna Gaṇēśa (Pl.VIII, Fg. 1) is earlier and depicts two armed standing Gaṇēśa in the form of a dwarf *yaksha* He has a natural elephant head and carries a raddish in the right

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43. A.Sundara. "Ittichīna Kelavu Mukhya Purātatva Śōdhanegaḷu" **Karnāṭaka Bharati** Vol VIII/2 p 15

44. Padigar S.V. **The Cult of Vishṇu in Karnataka** (Unpublished Ph.D thesis Karnatak University. Dharwad p

45. A Sundara "Kshētra Gōkarṇa Mattu Idagunjiya Śila Gaṇēśa Śilpada Prāchīnate". **Karnāṭaka Bhārati** Vol VIII/3 pp 80 91

hand and a goblet shaped *mōdakapātra* in the left. The *ghaṇṭasara* in the fashion of *yajñōpavita* is badly worn out. Noteworthy are the heavy belly, short legs and the cloth band following the lower edge of the suspended belly and tucked at the waist on either side. The *Bṛihat Saṁhita* of Varāhahamihira describes on image of Vināyaka as carrying a raddish in one of the hands.[46] The sculpture may be dated stylistically to 3rd-4th century A.D.

Of a slightly later date is the other standing image of Gaṇēśa at Idagunji (Pl.VIII Fg. 2). It also has a natural elephant head *ghaṇṭāsara* in *yajñōpavita* fashion, raddish and *mōdakapātra* in hands, potbelly and the suspended cloth tucked at the waist. But the features are more elegant here and the sculpture is well executed. It may belong to 4th-5th century A.D.

Another stylistically and iconographically significant sculpture of c. 5th century A.D. is the image of Harihara (Pl.IX, Fg.1) from Gokarna.[47] This beautifully

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46. Banerjea J.N. **The Development of Hindu Iconography** p 357
47. Padigar S.V. **The Cult of Vishnu in Karnataka** (Unpublished Ph.D. thesis Karnatak University, Dharwad) p.416

modelled deity has four arms, of which the left ones are damaged. the hands carry *abhayahasta*, *triśūla* (upper part lost) and a *śanka* placed at the waist in the lower left hand. the trapeze shaped *Kiritamakuta* (Vishṇu's part), linear *jatāmakuṭa* (Śiva's part), the facial features and physiognomy are undoubtedly in Gupta tradition. Iconographically also, the image conforms to the description of Harihara given in the *Matsya Purāṇa*.

This brief account of some of the noteworthy sculptures of the early phase in the Uttara Kannada region indicates that possibly there was panetration of Sātavāhana, Kushāṇa and Gupta art tradition into the region during this phase which laid the foundation for the feature development.

The Badami Chālukya Phase

In the succeeding period the few sculpures recently discovered above and below the ghats in the Uttara Kannada seem to imply the infiltration of Chālukya elements in style. Thus an image from Mugdur (Siddapur taluk) depicts four-armed Vishnu[49] with *gada*, *chakra*, *śankha*, and

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49. Ganapati Gouda. "Mugdūrinā (Sampikeri) Eraḍu Prāchīna Śilpagaḷu" **Karnāṭaka Bhārati**, Vol.XXIV/1, pp 81-84

katyalambitahasta (Pl. IX, Fg. 2). Noteworthy is the way in which the *prayoga chakra* and *sanka* are held in the upper hands and the distinct bend of the left hand placed on the waist. The *yajnopavita* passes over the right lower arm in *malakara* fashion, a common feature of Early Chalukya Vishṇu icons. The Vishṇu image from Sunkeri which is comparable to above image has somewhat cruder look probably because it is unfinished. Its features however favourably compare with the Chalukya Vishṇu image. In view of the fact that the region was under the Bhojas about this time (c.6th century A.D.), it may be ascribed in their reign. The very recently discovered images of Yaksha, Varāha, Nandi and Daksha Brahma from Kavañchūr[50] (Siddapur taluk) have also the simplicity and style of ornamentation analogous to the Chālukyan. The standing figure of Nandi in particular recalls the carving of standing Gaṇēśa beside the dancing Śiva in the Rāvalphaḍi cave at Aihole.[51]

The rather not-so-well executed four armed image of Vishnu from Haigunda datable to 7th

50. Naik R.N. **Siddāpura Tāluk : Vāstuśilpa Kale** (M.A. Final dissertation Dept. of Ancient Indian History and Epigraphy, Dharwad) pp.72-75.

51. **Marg in Praise of Aihole, Bādāmi. Mahākūṭa, Paṭṭadakal.** Pl. Facing p.40

century A.D. has physiognomic and ornamental features comprable to Pallava Vishṇu sculpture. Perhaps this is one of the earliest sculptures to reveal possible impact of sculptural tradition of Tamilnadu region in Uttara Kannada.

The Rāshṭrakūṭa Phase

The Rāshṭrakūṭa period in Coastal Uttara Kannada probably saw the development of a regional style, which is particularly manifest in the hero-stone sculptures of 9th-11th century A.D. A slab-type herostone from Keḳkar shows the carving of the hero' fight, death and ascendance to the heaven in a jumble unlike the herostones elsewhere during the period wherein the theme is depicted in separate panels one above the other. This Kekkar herostone may be date from about 9th-10th century A.D. Perhaps most distinctive in regard to local style are the hero-pillars found at various places like Kekkar (Honnavar taluk), Gokarna (Kumta taluk), Banavasi (Ankola taluk), etc.[52] These are carved in the shape of square pillars with inscription on a side or two and carvings on the remaining sides. Interestingly the themes include not

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52. Padigar S.V. "Uttara Kannaḍa Jilleya Vīragaṁbagaḷu" **Saṁśōdhane (Dr.Chidananda Murthy Felicitation Volume)** pp.801 803

only the death of the hero but also the story of *Ramayana* . The best specimens of the kind are from Haladipur Chandesvara temple (Pl. X , Fg. 1) and Kekkar Ammanavara temple. Such hero pillars were setup in the 10th century and early part of the 11th.

The image of so-called Chaṇḍēśvara at Gundabala (Pl.XV, Fg.3) in Honnavara taluk is in a distinct style. It is the seated figure of a person with two hands only. It is decorated with kingly ornaments including *Kirita-makuta*. Facial features recall to some extent .the Vākāṭaka style, but the other features like the *dhoti* , necklace etc. have later features of about 9th century A.D. In some respects it is close to the style of Gopālakṛishṇa image of about 9th century A.D. found at Udupi.[53]

The Kalyāṇa Chālukya Phase

The period of the Chālukyas of Kalyāṇa, Kalachuris and the Yādavas in Uttara Kannada is sculpturally significant. Its products can be grouped into four major catogries. The first of these is the typical Kalyāṇa Chālukya style which is commonly in evidence above the

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53. Bhatt Gururaja P. **Studies in Tuluva History and Culture**.

ghats. The style made inroads into the coastal tract from the time Vikramāditya VI. Finest specimens of Kalyāṇa Chalukya style are noticable in Gundabala Jaina Sarasvatī and Tīrthaṅkara images and the images of Sarasvatī and Gaṇēśa in the Dhārēśvara temple at Dharesvar.

The second group consists of a sculpture which suggests the impact of Northern tradition. the Brahmā image from Gokarna is the only noted example of this type so far in Uttara Kannada, but sculptures of this style have been noticed in Goa also. The characterstic *Prabhāvaḷi* of this sculpture may be compared favourably with those of contemporary Gujarat and Central India.

The third group consists of a series of sculptures of Vishṇu one each from Arge (Karwar taluk), Tumbolli (Honnavar taluk) (Pl.XII, Fg. 1), Kabragi (Kumta taluk) (P.XII, Fg. 2) Heggargadde (Kumta taluk) (Pl.XII. Fg.3) etc Of these particularly noteworthy are of sculpture from Arge[54] and Tumbolli (Pl.XII, Fg. 1) the latter being the most beautiful sculpture of this style. The image have circular prabhāvalis with flames issuing along their

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54. A.Sundara "Uttara Kannaḍa Jilleya Kelavu Apūrva Śilpagaḷu", **Mānavika Bhārati** Vol.I/1 2. pp 115

edge. The attributes like *chakra* and *śanka* also have flames. the manner of decoration etc. leads one to link this style to some sculptures found in Dakshina Kannada[55] and Kerala.[56] This may only be the extension of the Chōḷa style and as such may be regarded as the extension of the southern style. The Kabragi image (Pl.XII, Fg.2) however displays Hoysaḷa influence, particularly in the manner in which the weapons of Vishṇu are carved and held.

The herostones from the Kalyāṇa Chālukya period onwards form their own category in the coastal tract. They are essentially slab type herostones, some times inscribed, with one face depicting the scenes related to the death of a hero or heroes arranged in more than three panels. The top part is usually semicircular and carries the figure of Gajalakshmi under *Kirtimukhaṭa* and *tōraṇa* . The most curious aspect of these herostones is that they are not only well executed in all their details but also the strips separating the panels are exquisitely carved with floral and geometric designs. Such herostones may be noticed at Sadisivagad (Karwar taluk), Bhavikeri (Pl.XVII, Fg.2) (Ankola taluk), Gokarna (PlXVII, Fg.3)

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55. Bhatt Gururaja P. **Studies in Tuḷuva History and Culture** Cf Pls. 246 251 (a) (b)

56. Sarkar H. **Monuments of Kerala** Pl IX A

(Kumta taluk), Babravada (Karwar taluk), Kekkar (Pl XV , Fg. 3) (Honnavar taluk) etc. Herostones of this type continue to occur in Vijayanagara period to as at Gokarna.

The Viayanagara Period and After

During the Vijayanagara period and after, generally sculptural style conforms to the norm found elsewhere in Karnataka. Carvings found in Banavasi *ashṭadikāpḷas* in Madhukesvara temple complex), Sonda (Veṅkaṭramaṇa temples at Huṇasehoṇḍa and Muttinakere), Kangod (Durga image) (Pl XII, Fg.1) in Siddapur taluk, Haladipur (Chandraprabha Tīrthaṅkara) (Pl XIV , Fg. 2), Bhatkal (Sculptures in Ketapai Nārāyaṇa temple) may be cited as examples. But curiously certain Jaina images like the Pārśvanātha image (Pl XIV, Fg. 1) in Ratnatraya Basadi at Biligi, display the attempts of the sculptors to faithfully imitate certain features of Kalyāṇa Chālukya style, such as the serpantine *makara tōrana* in *prabhāvaḷi* Similar sculptures of Vijayanagara period are also preserved in the Sculpture Gallery of the Archaeological Survey of India at Banavasi. However, in the Coastal tract certain images of Vishṇu, like those at Sandalli (Pl XIII, Fg.2) (Kumta taluk), Kadwad (Pl XIII, Fg. 3) (Karwar taluk), reveal continuation of the features of the sculptures which probably were influenced from Kerala region.

PART FOUR

CHAPTER-XVII

RESUMÉ AND CONCLUSION

In the foregoing pages a detailed study of the history of the minor dynasties of Uttara Kannada region from the 3rd century A.D. to 18th century A.D., has been attempted alongside the developments in Polity, Economy, Society, Religion, Art and Architecture. After introducing the Uttara Kannada region and the work done in the field of the history of the region (Chapter-I), a background in the form of information related to Geology and Geography and an historical outline with reference to major dynasties has been provided (Chapter II). In the succeeding chapters the historical aspects of the Chuṭu-Ānandas (Chapter-III), the Bhōjas (Chapter-IV), the Kaikēyas (Chapter-V), the Pāṇḍyas of Śiśugali (Chapter-VI), the Chiefs of Gōkarṇa (Chapter-VII), the Kadaṁbas of Chandāvara (Chapter-VIII), the Chiefs of Nagire (Chapter-IX), the Chiefs of Hāḍuvaḷḷi (Chapter-X),

the Chiefs of Biḷigi (Chapter-XI), the Chiefs of Sōndā (Chapter-XII), have been delineated along with related problems like their origin, genealogy etc. Of these the chapters on the Pāṇḍyas of Śiśugali and the Kadaṁbas of Chandāvara are particularly important, because the history of the former is being discussed have for the first time and the that of the latter is discussed afresh in the light of newly discovered inscriptions, texts of some of which are given in Appendix-A at the end of the work. An examination of the history of these minor dynaties in relation to the imperial dynasties (Chapter-XIII) showed that whereas the minor dynasties ruling above the ghats do not fail to mention the imperial authority in their records, the dynasties ruling below the ghats (i.e., in the Coatal area) never mention in their records the imperial rulers until the advent of the Vijayanagara. After the advent of Vijayanagara however, the records in the Coastal tract also, almost invariably, acknowledge the authority of the reigning Vijayanagara monarch. This feature continues until the fall of the minor dynasties of the region. We have suggested that this could be basically owing to two reasons:

1. The geographical barrier created by the Western Ghats which make it difficult from above the ghats to control

the Coastal tract, because of hilly terrian and thick forest. The same reason also holds good of the inability of the minor chiefdoms of Coastal tract to exercise control over the region above the ghats for any length of time.

2. The decline in overseas trade after the fall of the Sātavāhanas. This probably led to the loss of interest of the imperial dynasties in the Coastal tract, till the advent of Vijayanagara. The revival of the overseas trade seems to have prompted the Vijayanagara rulrs to take active interest in the Coastal tract.

What little can be known about the social condition and economic aspects has also been delineated (Chapter-XIV). The rise of the merchantile activity from the 11th century A.D. onwards is hinted at in this chapter. A part of it may indeed have included overseas trade. The history of the various religions examined in chapter-XV reveals that though Buddhism was on the lead in early stages. Jainism received a lot of encouragement, particularly from 11th century A.D. onwards. Some of the minor dynasties had been openly followers of this region. But after the 15th century Vīraśaivism came to be favoured by the ruling chiefs. It was also noticed that Śaivism and the cult of Gaṇēśa received popular support in the region. So far as the literature is considered, though, from the 11th century onwards, there are some inscriptions

composed in verses of literary merit, it is only from the 15th century onwards that we come to know about compositions made under the patronage of the minor Chiefdoms. Exceptionally a chief like Svādi Immaḍi Sadāśivarāya was himself gifted with considerable poetic ability.

In respect of Art and Architecure (Chapter-XVI) the impact of geographical barrier is as much evident. During the Sātavāhana period, owing to the flourishing trade-contacts, the region of Uttara Kannada conformed to art and architectural tradition noticed elsewhere in the Sātavāhana dominion. It was continued in the Kadaṁba period to some extent. In sculpture the impact of tradition from the north seems to have prevailed. During the post-Kadaṁba period, while above the ghats extentions of Chālukyan art tradition may be noticed, the Coastal tract at least to some extent derived influence from the South, probably along the Coast. During Rāshṭrakūṭa period architecturally Coastal tract had allied with the Coast of Dakshiṇa Kannaḍa and perhaps Kerala. This and the early phase of the later Chālukya evidenced regional type of memorial stones, viz , hero-pillars whose distribution seems to have extended from Ammunje in Dakshiṇa Kannaḍa to Ankola in Uttara Kannada. The reign

of Vikramāditya VI, saw some in-pouring of classical architectural and art tradition into the Coastal tract for a time but side by side the Southern art tradition continues to show itself in sculpture. Surprisingly the impact from the north is not so much in evidence. With the advent of Vijayanagara and the establishment of chieftaincies of Gerusoppe, Haduvalli, Biligi and Sonda, the *Kadamba-nāgar* temple form gains wider acceptance, save in the Coastal region, as in Bhatkal Kēṭapai Nārāyaṇa temple. In the last stages even Indo-Islmic tradition is in evidence.

APPENDIX-A

Ins.. No. 1

Place	:	Kekkār, Honnāvar Taluk Uttara Kannaḍa District.
Location	:	Pillar in Ammanavara Temple
Date	:	Śaka 1000; A.D. 1078.
Language	:	Kannaḍa
Characters	:	Kannaḍa of 11th century A.D.
Noticed Reference	:	PKRBP 1941 to 1946, pp. 6-7; DLSCI 1941-42, No.17.

TEXT

1. @ Jālavaḷi-
2. ya Chaṁdrana Kēśavaṁ bareda
3. avana taḷarina bennaṁ kādu
4. taḷara Hāchaṁ kādaṁ ā-
5. chaṁdrārkka tāraṁbaraṁ ||
6. Svasti sama-
7. dhigata paṁcha mahā-
8. Śabda mahāsāma-
9. ntādhipati ma-
10. hā prachaṇḍa da-
11. ṇḍa nāyaka nā
12. sthānava[sa]
13. nāyakiṁ[ti]
14. yāgiya gaṁḍa

15. rāyaṇam Śrīmaduga-
16. [rā] ja Gōmigana māvaṁ
17. **Paḍavaḷa Naṁdi** bīrarabīra-
18. nanaiya varjita tēja
19. chāgasayaṁ mātta-
20. le siṁghaṁ saṁgrāmaga-
21. ruḍam kīrtivikyātaṁ
22. śrīmatu **Paḍavaḷa Naṁ-**
23. **di Gōkarṇadalli**
24. satta tettanā-
25. ḷda[tu]ṇamaṁ **Naṁdi-**
26. **ya** marmmaṁ **Paḍeva-**
27. **ḷa Buddana** vīrapa-
28. rākrama meṁteṁdaḍe
29. chalake **baluganḍaṁ**
30. na[paṁchagō]tpatti ?
31. vīram nuḍidaṁte gaṁ-
32. ndaṁ śaraṇāgata-
33. vajrapaṁjaraṁ bhu-
34. jabala vīrya-
35. parākramaṁ śrīma[tu*]Pa
36. **ḍevaḷa Buddaṁ Sakhava-**
37. **rshaṁ sāsiradaṁdu Pa**
38. **ḍevaḷa Buddam** kālava-
39. śavanoḷiḍaṁ[|*]Buddana
40. marmaṁ **Paḍevaḷa Hācha-**

41. na vīra parākṛama veṁ-
42. teṁdaḍe | **Kaḍatōkeya**
43. rakshapālaṁ Vīralakshmī kāntaṁ
44. puṟegevara kāvaṁ kūrada
45. vairigaḷa bēraṁ kirttettavaṁ pa-
46. gamuḷaganḍaṁ [nā]llaṁ
47. muṁniṟivaṁ **Kāvadē-**
48. **vana** kaṭṭidalagu śrīma[tu*]
49. **Paḍevaḷa Hāchanuṁ Bōgō-**
50. **riganuṁ Paive Teṁkalu Koṁ-**
51. **kaṇaṁ Banavāsiyaṟiye**
52. pageyaniṟidu **Paḍevaḷa**
53. **Buddaṁge Saka[vā]rshaṁ 1000 daṁdu**
54. kallanikkisidaru|Kasapaṁ
55. **Nanniganuṁ** kaliyal sattaru [|*]
56. **Aṁkōloya Naṁdiojaṁ**
57. **mādidaṁ Chaṁdrana Kē-**
58. **śavana** talaṟi-
59. na binnavaṁ taḷa
60. ṟa **Hāchaṁ** kādaṁ āchaṁ-
61. drārkka tāraṁbaraṁ*
62. **Kēśavaṁ** baredaṁ |

Summary

This inscription is set up as a pillar in the Ammanavara (Durgā Paramēśvari) Temple at Kekkār in Honnāvar Taluk of Uttara Kannaḍa District.

The record refers to Paḍevaḷa Nandi with the titles Pañchamahāśabda-Mahāsāmantādhipati-Mahāprachaṇḍa-Daṇḍanāyaka, who is eulogised as Mattale Siṅga, Saṅgrāma garuḍa etc. He is stated to have died in Gōkarṇa. After mentioning this, the record refers to Paḍavaḷa Budda, the grandson of Paḍevaḷa Nandi. He is also eulogised for his valour. He is stated to have died in Śaka 1000. The record then refers to the grandson of Paḍavaḷa Budda, namely Paḍavaḷa Hācha. He is described as Kaḍatōkeya rakshapāla, Kāvadēvana kaṭṭidalagu etc. Paḍavaḷa Hācha along with Bōgōriga is stated to have killed enemies in Paive, Teṅkalu-Koṅkaṇa and Banavāsi regions and set up the hero-stone in honour of Paḍavaḷa Budda in Śaka 1000. Kasapa and Nanniga are also stated to have died in the war. The hero-stone was made by Nandiōja of Aṅkōlā. Taḷara Hācha is stated to have protected the request of Taḷara Kēśava, son of Chandra. The record was written by Kēśava.

The first five lines repeat the information given in the last six lines. Taḷara Kēśava seems to have belonged to Jāḷavaḷḷi.

The record is dated Śaka 1000 (i.e. 1078 A.D). Of the places mentioned in the record, Kaḍatōke may be identified with Kaḍatōke in Honnāvara Taluk of Uttara Kannaḍa District. Aṅkōle is modern Aṅkōlā in Uttara Kannaḍa District. Jāḷavaḷḷi may be identified with Jalavaḷḷi in Honnāvar Taluk of Uttara Kannaḍa District.

Ins. No.2

Place	:	Kekkār, Honnāvar Taluk, Uttara Kannaḍa District.
Location	:	Pillar setup in the Durgā-Paramēśvari Temple.
Date	:	Śaka 1002 ; A.D. 1079.
Language	:	Kannaḍa
Characters	:	Kannaḍa of 11th century.
Noticed reference	:	PKRBP 1941 to 1946, pp. 6-7 DLSCI 1941-42, No.

TEXT

First face

1. Svasti[|*]Śrīmatu
2. **Sakhvarisaṁ sāsi-**
3. **ra deraḍaneya**
4. **Siddhārtthi saṁ-**
5. **tsaradasvade su-**
6. **ddha paṁchaṁi Vaḍḍa[vā-]**
7. radaṁdu samadhi[ga]-
8. ta paṁchamahāsa[bda]
9. **Ponnavura-pura[va]-**
10. rādhīśvara Kāma-
11. dōvarasara Horgga[de]
12. **Mārashiṁganadoṁ-**

13. davashṭaṁbhamaṁpē-
14. ḷuvadentuḍi[si?]
15. tappa[ni]kara-
16. kēḷugaṁḍa bhuja-
17. baḷavīryya gōtrapa-
18. vitra chaladaṁ[ka*]kāraṁ
19. mattamātana pra-
20. tāpamaṁ pōḷvaḍe
21. nāḍamaneyalu-
22. varamaneyalu ta-
23. nneṁda māttallade pera-
24. ra mātugalaṁ salalī-
25. ya rājasabhe brahma-
26. sabheyallātanakku-
27. voṁdudakku
28. vāgadadu[vā]-
29. gadadeṁteṁdaḍe āta-
30. nāḍalu ballida mā-
31. [illegible]sanoṁbudanari-
32. du nāḍamānasarā-
33. tana mēle dushṭaka-
34. shṭaru pisuṇaṁ nu-
35. ḍiye pisuṇaṁ Nā-
36. gavarmarasaru
37. kēḷdu

Second face

38. ātanaṁ Nāgavarmmarasa-
39. ru koṁdarātaṁ svarggaprāpta-
40. nādaṁ Kekkāra gellugana Naṁ-
41. nigana maga Be-
42. nnegana baḷiya
43. Mārasiṁgaverggaḍegikki
44. da sāsana[ṁ][|*]ātana vadhu
45. Honnabbo- voggaḍitiya
46. Gōnuva Mēruva yiṁtī
47. mūvara māḍisida ka
48. llu[|*]Aṁkōleya puṭṭida
49. Lakkaṇōjanaḷiya Naṁ
50. diyōjana māḍida ka-
51. llu[manupama]-
52. charipavidyā
53. vanta[r]māgaṁ keyvalli
54. matta Heggaḍe Jōgana
55. marmmaṁ Mārasiṁgave-
56. raggaḍeya maga matta
57. samasta Ponna-
58. vurapuravarā-
59. dhīsvara Kāmadē-
60. varasarakkaḍiko-

61. ya **Herggaḍe Gō**

62. **nu** māḍisida kallu[|*]ba

63. redaṁ **Sēnabōva Mā**

64. **rttaṇḍa** sāyira va-

65. rssa bāḷgo ||

Summary

This inscription is engraved on the two faces of a hero-stone used as a pillar in the Ammanavara (Durgā Paramēśvarī) Temple at Kekkār in Honnāvar Tāluk of Uttara Kannaḍa District. It is dated Śaka 1002, Siddhārthi Āśvayuja Śu. Pañchami, Vaḍḍavāra, corresponding to Tuesday September 3, 1079 A.D. It contains an eulogy of Mārasiṅga who is described as a Heggaḍe of Pañcha-mahāśabda-mahāmaṇḍalēśvara, Ponnāvura-puravarādhīśvara Kāmadēvarasa. He is stated to be proficient speaker who would dominate by his own words, whether in the public or in the royal court or in the court of the learned. His enemies having put bad words about him in the ears of Nāgavarma, the latter killed Mārasiṅga and he gained heaven. His wife Honnabbe Heggaḍati, Gōnu and Mēru got made this stone. The stone was made by Nandiōja, the son-in-law of Lakkaṇōja of Aṅkōle. It is also stated that Heggaḍe Gōnu, the grandson of Heggaḍe Jōga, and son of Mārasiṅga Heggaḍe, got made this stone. Gōnu is described as Kāmadēvarasa's Akkaḍakeya Heggaḍe. The record was written by Sēnabōva Mārtaṇḍa.

The places mentioned in the record may be identified as follows :

Ponnāvura = Honnāvar in Uttara Kannaḍa District.

Aṅkōle = Aṅkōlā in Uttara Kannaḍa District.

Ins. No. 3

Place	:	Haḷadīpur , Honnāvar Taluk, Uttara Kannaḍa District
Location	:	Pillar setup in front of Chaṇḍēśvara Temple.
Date	:	Śaka 1002, A.D. 1079.
Language	:	Kannaḍa
Charactors	:	Kannada of 11th century A.D.
Noticed reference	:	PKRBP 1941 to 1946, pp. 6-7.
Published reference	:	**Karnāṭaka Bhārati** Vol-22,Issue-IV 1990. (In press) DLSCI 1941-42 No.20.

TEXT

1. Svasti samadhigata pañcha-
2. mahāsabda mahāma-
3. ṇḍaḷēśvaraṁ **Ponnavura**pu-
4. **ravarādhīsvaraṁ** paranarī-
5. dūranarasaṁkasūla ka-
6. ligaḷa mogada kai Sa-
7. di samasta prasasti sa-
8. hita **Srīmatu Kāmadē**
9. **varasaruṁ Gōkarṇnapura-**
10. **varādhīsvaraṁ Nāgavaramma-**
11. dēvarumidda Po-

12. nnāvura kōṭeya mu-
13. tti **sakavarisaṁ sāsira-**
14. **deraḍaneya Siddārtthi** sam-
15. **vatsaradāsveja suddha**
16. **pañchami Vaḍḍavara-**
17. daṁdu jayageydara-
18. lli **Tetrahāla Javanu-**
19. **va magaṁ Maddugahaḷi-**
20. **yitaṁ Poredāḷda Kā-**
21. **vadēvarasra**jyāḷa-
22. dali nōke **Jayakēsi-**
23. **dēva kattisida kōṭe-**
24. yaṁ jayaṁgeyvenendu-
25. llaṁghisi vīrabhaṭarani-
26. ṛidu dēvalōkakke sanda[|*]
27. ātana vadhu **Bandiyabe**
28. Maṁbaḷiya **Būtabegelliti-**
29. **Ajjamagellana** magaḷu
30. **Mārabbe** māḍisida
31. kallu[|*]baredaṁ
32. **Sēnabōva Srīdha-**
33. **rayya** ||
34. Dilōra **Nāgōjana** ma-
35. gaṁ **Jakkana** khaṇḍarana [|*]
36. Ajjamagollaṁ

Summary

This hero-stone is set up infront of the Chandēśvara Temple at Haḷadīpūr in Honnāvar Taluk of Uttara Kannaḍa District. It is dated Śaka 1002, Siddhārthi saṁvatsara, Āśvayuja Śu. Vaḍḍavāra, equivalent to Tuesday, September 3, 1079 A.D. The inscription refers to Mahāmaṇḍalēśvara-Ponnāvura-puravarādhīśvara Kāmadēvarasa and Gōkarṇa-puravarādhīśvara Nāgavarmarasa. The former is stated to have besieged the fort of Ponnāvura occupied by Nāgavarma and conquered it. In the battle for the fort constructed by Jayakēśidēva, Muddugahaḷiyita, son of Javanu of Tatrahāḷa is stated to have gained heaven, having killed many soldiers. His wives Bandiyabbe and Mārabbe, the daughter of Dūtabbegeliti and Ajjamagella of Maṁbaḷḷi got made the stone. The record was written by Sēnabōva Śrīdharayya. Jakka, the son of Nāgōja of Diḷūr, carved this stone.

The places mentioned in the records may be identified as follows :

Ponnāvura = Honnāvar in Uttara Kannaḍa District.

Gōkarṇapura = Gōkarṇa in Kumṭa Taluk of Uttara Kannaḍa District

Delor =? Divalli in Siddapur Taluk of Uttara Kannada District.

Ins. No. 4

Place	:	Kekkār, Honnāvar Taluk, Uttara Kannaḍa District.
Location	:	Pillar in the Ammanavara Temple.
Date	:	Undated.
Language	:	Kannaḍa
Characters	:	Kannaḍa of 11th century
Noticed reference	:	PKRBP 1941 to 1946, pp. 687 DLSCI 1941-42 No.33.

TEXT

1. Svasti[|*]samadhi-
2. gata paṁchama-
3. hāśabda mahā-
4. maṁḍaḷēsvaraṁ
5. **Ponnāvu-**
6. **ra puravarā-**
7. **dhīsvaraṁ śrī-**
8. **matu Kāṁva-**
9. **dēvarasaruṁ Gōka-**
10. **rṇṇa puravarādhī-**
11. **svaraṁ śrīmatu**
12. **Nāgavarmmarasa-**

13. ruṁvirvvaruṁ Ballā-
14. ḷa bayalalu bi-
15. ṭṭu oḍḍoḍḍi kā-
16. ḷegaṁ kādidalli
17. **Jaḷevaḷiya Baḍamma**
18. **Nāgavarmrasarāḷa** pa-
19. laraniṛidu jayaṁge-
20. ydu paralōka prāpta-
21. nāda avaraballi-
22. ya balmānasa piri-
23. ya herggaḍe **Hāchaṇ**
24. ṇuṁ māḍida śā-
25. sanaṁ baredaṁ sandhi-
26. vigrahi **Haïva-**
27. ṇayya māḍidaṁ
28. **Ponneyarasaṁ** naḍe-
29. yisidamāstaṁba-
30. [maṁ] Āyṭavarmmaṁ[||*]

Summary

This hero-stone inscription is set up infront of Ammanavara (Durgā Paramēśvarī) temple at Kekkār in Honnāvar Taluk of Uttara Kannaḍa District.

The inscription states that **Mahāmaṇḍalēśvara Ponnavura-puravarādhīśvara** Kāmadēvarasa and **Gōkarṇa-puravarādhīśvara** Nāgavarmarasa fought a battle in Baḷḷāḷa bayalu. In that battle Baḍamma of **Jalavaḷi** having killed many enemy soldiers, gained heaven. Piṛiya Heggaḍe Hācha got made the record. It was written by Sandhivigrahi Haivaṇayya. Ponneyarasa made it. The pillar was set up by Āytavarma.

The places mentioned in the record may be identified as follows :

Jalavaḷi = Jalavaḷḷi in Honnāvar Taluk of Uttara Kannaḍa District.
Ponnavura = Honnāvar in Uttara Kannaḍa District.
Gōkarṇapura = Gōkarṇa in Kumṭa Taluk of Uttara Kannaḍa District.

Ins. No. 5

Place	: Dhārēśvara, Kumta Taluk Uttara Kannaḍa District.
Location	: Slab inscription in the Śiva Temple.
Date	: Śaka 1005, A.D. 1083.
Language	: Kannaḍa
Characters	: Kannaḍa of 11th century
Noticed reference	: PKRBP 1941 to 1946 pp.6-7 DLSCI 1941-42 No.18.

TEXT

1. Svasti śrīmat, **Haivannarasara paṭṭa** mahādēvi dī-
2. na garnōdake parama pavitrīkritōttamāṁgeya
3. rappa Paṭṭabarasiyaru Śaka varisa 1005 nē-
4. ya Rudirōdgāri saṁvatsarada Āsāḍa śuddha
5. paṁchami Ādivāra Dhārēsvara dēvara-
6. lli māḍidagraveraḍu adake kaḷiya
7. barada bhūmi mūḍe aidake teru-
8. kahu || Dhāreśvara dēvarggevilli-
9. ya Viṣhnudēvargge teru kāhu
10. idnisum grāmada nāḍarakṣhe
11. ī dharmavanaḷidaṁ sāsira kavileya-
12. narida dōsha ida palisidaṁ sāsira ka-
13. vi (le).||.....
14. Jakkarasa balatasārabiya
15. mēla Kālēsvara dēvārige 2 naṁda-dīvige saludu |

Summary

This record is engraved on a stone slab, now placed in a subshrine of the Dharesvara Temple at Dharesvara in Kumta Taluk of Uttara Kannada District. The record mentions **Saka 1005 Rudirodhari, Ashadha Su. panchami, Adivara,** equvilent to 1083 A.D. It records that **Pattabbarasi**, the senior queen of **Haivanarasa**, made two **agras** to god **Dharesvara**, for which tax of one kahu on the land yielding five **mude** was to be used. A similar arrangement was also made for god **Vishnu** in the **Dharesvara** Temple. One **Jakkarasa** seems to have made provision of two perpetual lamps for god **Kalesvara.**

Ins. No. 6

Place	:	Kaḍatōke, Honnāvar Tāluk Uttara Kannaḍa District.
Location	:	Slab inscription in the Svayaṁbhu Temple
Date	:	Undated
Language	:	Kannaḍa
Characters	:	Kannaḍa of C. 11th century
Noticed reference	:	DLSCI 1941-42 No.30.

TEXT

1. .(ka) Cha(ṁ)drana Kēśava bareda
2. Svasti yamaniyama-svādhyā-
3. ya dhyāna dhāraṇa maunanuṣṭha-
4. na japa samādhi śila sampannara-
5. ppa śrīmat **Kadatōkeya** devargge
6. svastisamasta rājya bhāraniha-
7. ppita mahāmātya parudhi vi-
8. rājamāna manōnnata prabhu-
9. mamtrōtsaha śaktitraya
10. saṁpannarappa śrīma[t]Jāḷi
11. vaḷiya **Bhōgavergaḍe** [i]du-

12. **kavergade Sarbbātithyarāvāru-**

13. **vakereya** murumude ga-

14. lde ada(a?)hanamage kotta gadyān

15. hadinaydu hadināru mūde

16. bhatta hola omdagra davasakke

17. irbbala kina javudu obbarge

Summary

This inscription is set up in the Svayambhū Temple at Kadatōko, in Honnāvar Taluk of Uttara Kannada District. It is in Kannada Characters of 11th century A.D. The record seems to register grants in Hāruvakere in cash and kind to god of Kadatōko by Bhōgaverggade Idukaverggade Sarbhāthitya of Jalavali. The record was written by Kēśava son of Chandra.

Jalavali is probably the same as Jalavali in Honnavar Taluk, Uttara Kannada District.

Ins. No. 7

Place	: Tumbolli, Honnāvar, Taluk, Uttara Kannada District.
Location	: Slab infront of Vishnu Temple
Date	: Śaka 1062 (=1140 A.D. December 23)
Language	: Kannaḍa
Characters	: Kannaḍa of 12th century
Noticed reference	: Un-noticed
Published reference	: Karnāṭaka Bhārati Vol-XXIII. Issue-I 1990 pp.21-32

Text

1. @ Hiriyarasiyarkkaraṇa Sēnabōvaye lo ga l makki mūḍeyaṁ kai mēreyāgi koṭṭaru[l*]

2. ॐ Sarvalōkēśa dēvēśa riśikēśa namonamaḥ [l*] sahasra-śirasē tubhyaṁ sahasrākshē namōstutē||

3. makkiya bhāgadiśvarana kāragadde muḍeyaydanɔya mēlu[ti] seṭṭi 3 tiṁgaḷa nivēdyakke nālku

4. mūḍe bhattamaṁ tāmāḍikkuvantāgi koṭṭa gadyāṇa 4 kkā bhattamanikkadirddaḍāgadde yā-

5. .|| **Hosavūra** madduvana[te] ṛādāya [biḍabeyāga]..
loṁdu tiṁgaḷa naṁdāveḷagu nivedyamaṁ sa-

6. lisuvaralladirddaḍeydu gadyāṇa ponna koṁdu biḍu-
vadu|| @ **Lokkumḍiya Madigana** likhita maṁgaḷa
mahā[||]

7. @ Śrīyo nivāsamaṁ bhuvanamaṁ paḍevandajanilli
muṁnamudyōgisi baytanilliye punah prasavaṁ ma-

8. danaṁgadāytu kāntāgaṇaki karekshaṇa sudharasavṛi-
shṭiyineṁba peṁpanāntāgaḷu voppuguṁ[Śi]

9. **Śiśukali** kshitiyagyada Koṁkaṇōttamaṁ|| ā puradoḷu
dharādhipati **Chaṁdra**mahīpatiyeṁ-

10. baṇujvaḷa śrīpada Sōmavaṁśa surabhūmiruhaṁ budharāja
saṁkuḷārōpita saṁkuḷam sa-

11. kaḷa rājatiriṭa niyhriṣhṭa pādanārūpana kānte
puṇyavati **Sāvaladēvi**yenippaḷoppu-

12. vaḷu|| ā nṛipavaṁśa **Chaṁdra**mana kūrppa magaṁ
bahuśastraśāstra vidyā-

13. nilayaṁ vivēkanilayaṁ suyaśōnilayaṁ pravraddha
lakshmīnilayaṁ budhō-

14. tpala nikāya kalānidhi dhairyavāryyatējōnidhi
sadguṇāṁbunidhi gaṇḍara ḍāva-

15. ṇi **Kāma**bhūbhujaṁ|| oreyaṁ kaṭṭidanikkidaṁ nigaḷamaṁ
chaṅgoḷpa bhupaṁge nāḍariyalā-

16. **ḷvar** dēvanallige kaḷam beḷdeyde buta[ṅga]
muṁneredātaṁ baḷikaṅji bāradire gellaṁ goṇḍa gu
[rvva]-

17. [ppi ?] naṁ meredaṁ vīrada chāgadeḷtaraḷa peṁpaṁ
Kāmabhūpaḷakaṁ|| chaṇḍabhujāsidaṇḍavari-ṁa-

18. ṇḍaḷikarkkḷa torkkivetta gömaṇḍaḷa vāhavāraṇa [me]
gōḍaṇi vairigaḷelvarggūṁtamunmaṇḍi-

19. tamappa pernnarada ḍāvaṇiyoḷsale taṁdu kaṭṭuvaṁ
chaṇḍaṇa bhītaraṁ negardda gaṇḍaradāvaṇi **Kāma**-

20. bhūbhujaṁ|| idu chitraṁ dharegaltu kuṣṭiya naraṁ
Saurāṣṭramaṁ pokkaḍā madanadhvaṁsi-

21. ye pele bandu negardda bhūpēṁdrana snanasaṁpada
puṇyōdaka śēchadiṁdamavanuṁ sauva-

22. rṇṇamaṁ kūde tāḷadidaneṁdaṁde kaliprabhūtaraḷave
śrīKāmabhūpāḷakaṁ|| ā narapā

23. ḷanagramahiśī vadhu **Kāḷaladēviyā** dharitrīnuteyaṁ
jagadvidita Jānakiyaṁ navadevasindhu-

24. vaṁ mānavalōkadoḷsakaḷa sadguṇasārasamūha piṇḍamaṁ
māniniyāgi taṁdu bidimāḍi-

25. da lakshmiyanāro baṇṇiparu|| śaraṇāyāta nṛipāḷa
vajrakavachaṁ prottuṁga vairibha durddhara du-

26. ssādhya madaprabhaṁjana mṛigēṁdraṁ **Mallidēvaṁ**
nijōdaradoḷu kaḷpamahījadantogeda nem-

27. daṁdāro pēḷu baṇṇiparnnirutaṁ **Kāḷaladēviyaṁ**
prachura puṇyōttuṁgeyaṁ gaṅgeyaṁ|| Ratirū-

28. pinoḷesavā Bhārati chaturateyiṁdavenipa **Haivaladēvi**
kshitinute naṁdane tanagene satataṁ

29. sariyāro Kāmanṛipakāminiyoḷu|| ā nuta **Kāḷaladēvi**ge
bhūnutanenisirddu puṭṭi-

30. daṁ nṛipadhīraṁ dānasurabhūjanartthi nidhānaṁ śrī
Boppadēvanadaṭara dēvaṁ|| aribhūpāḷa śira-

31. ssarōjavanavēdaṇḍaṁ pramattāhita [dvi]radatimya-
nadohalātmakara khaḷgaṁ viravidyu

32. dnṛipōtkara lakshmīpati **Boppadēva**nanujaṁ tānemdoḍiṁ
pempiniṁ doreyāru **Hai-**

33. **valadēvigī** bhuvanadoḷu vikhyateyarnnuteyaru|| a
nṛipabāḷikā priya-

34. tanūbhave **Nāgaladēvi** rājachandrānata pāde hēmakadaḷī
sadraśōru mriyēṁdra

35. madhye lakshminiḷayaika kuṁbhakuche kambuviḷāsa
vibhāsikanṭhi chandrānane kairavākshi kuji-

36. [ḷā]lakiya satiyāroḷaṁ migilu|| ā guṇavatiya
tanūjaṁ vāgīśvara vibudha vā-

37. ksudhāvarddhita vidyāguṇa kaḷpamahīja śrīgadhipa-
tiyenipa **Mallidēva Kumāraṁ**|| @

38. chaturategiṁdu kaṇporaviyādudu kīrttige kānti-
yēritumnatikege korbbusaṁga-

39. ḍisitānyege tējavoḍarcchiteyde mānyategadhikatvamāytu

vinayakke nayaṁ to-

40. ḍagittu sadguṇa pratatige hermme hercchidudu Malla-
nṛipāḷana chāru vṛi-

41. ttiyi[ṁ]|| ātana tammaṁ vimaḷakhyāta praṇutaṁ **Kumāra-**
Tailahadēvaṁ nītiguṇa-

42. ratnanilayaṁ bhūtaḷa budhavaṁdibṛiṁda kaḷpamahījaṁ||
intenisida sakalā-

43. nvaya saṁtati gajayūthadoḷāgajādhipanenipa brāntēno
vīralakshmīkāntaṁ ni-

44. gaḷaṁkamalla Mallanṛipālaṁ|| chalade vinamrarāgada
mahīpara berggaḷaneyde

45. kirttu tatkuladhanamellamaṁ kavarddukoṇḍu nijāsi-
yinotti **Hānagallu Halasi-**

46. **ge Haive Sāntaḷige Koṁkaṇasaptakavabdhi mikka**
balmale Banavāsiyeṁbivanupārjji-

47. sidaṁ kali Mallabhūbhujaṁ|| adhikaṁ ballāḷeneṁdva-
bbarisi nijabhujāgarvvamaṁ nacchi nānāvidha-

48. dimdam Mallidēvamgadhiradidhira nānāmpenembamge śulāyudhamuntyē khalgamum

49. ṭē nosaloleseva kaṇṇumṭe khaṭvāmgamumṭē vidhurē-khālamkrita bhrājita vikaṭa ja-

50. ṭājūṭikājīramumṭe||@ śvasti samadhigata pamchamāśabda mahāma-

51. ṇḍalēśvaram **Banavāsipuravarādhīśvaram** jayanti madhukēśvaralabdavara prasādam

52. mṛigamadāmōdam **śri Gōkarṇṇa Mahābaladēva pādārādhakam parabalasādhakam**

53. **gaṇḍamka chakravartti mārkkoḷvaragaṇḍam śrīmat-Tṛibhuvana-malla Mallidēvarasaru**

54. **Hayyeyaynūrumam Komkaṇavombhaynūrumam Sāntaḷigesāy-iramu-**

55. **mam Banavasepannirchchhasiramumam** dushtanigraha sishṭapratipālanadim sukathā-

56. vinōdadim **Siriyūra** nelevīḍinolu rājyamgeyyutti-rppalli|| pati Kāmakshitipa

57. laka priyasutaṁ śri-Mallabhupāḷakaṁ nuta vidyuḍbaya-
nānṛipāḷananu-

58. jaṁ śrī-**Boppadēvaṁ** budhastuteyi **Haivaladēvi** naṁdane-
yenippi pempanāḷdi jagaṁnu-

59. toyaṁ **Kāḷaladēviyaṁ** pogaḷalinnā Bammanuṁ ballanō||@
svasti samasta sau-

60. bhāgya bhōgabhāgini rūpakātyāyani parōpakāra
bijāṁkura janmavasundhare ni-

61. ratiśaya kaṁbukandhare parivārakaḷpavallari nija
vitaraṇa yaśōvallari gaṇḍaṁka

62. chakravartti śrīmat **Tribhuvanamalla Kāma**bhūbhu-
jārddhāṁgi nirupama yaśōbhātanvam-

63. gi patibratāguṇa pavitritagātre gōtrapavitre Aṁbikā-
charaṇa sarasiruha madhu-

64. kari biruda maṇḍaḷika toṇḍaṁ baḍivana manōhari
śaraṇāgata vajrapaṁjarōnnata bhujavijaya śrī kān-

65. te aḷiniḷaku [ṭi] ḷakuntaḷalatānte satyavākyā-

ḷaṁkāra vāgdēvi yityakhiḷanāmāvaḷi vi-

66. rājiteyarumappa śrimatpiriyarasi **Kāḷaladēviyaru**|| paraśudharaśṛishtiya-

67. ḷagidu karamese[do]ppuvudu chelvanāḷdunnatiyiṁ surarājanapuravaramaṁ dhareyoḷu

68. tegaḷuvudu **Tumbavaḷḷi** grāma|| alliyudiyisida sadvijarellaṁ vedāditarkkaśāstrārttha-

69. vidarbballaratikūśaḷarāgamadalliye sa[prau]darenipara dvijama(mu)khyaru|| Kāmanṛipāḷa pri-

70. ya vadhu sōmakuḷābharaṇeyenipa **Kāḷaladēvi śrimad-Vishnugrihamumane** māte

71. **Tumbavaḷḷiyoḷmādisidaḷu||@ svasti sakavarsha sāsiradaṛuvatteradaneya Raudra saṁvatsarada Pu-**

72. **śya su 13 Brihavāramuttarāyaṇa saṁkramaṇa vyati pātayōga kūḍalu kannedāna-**

73. **dagrahāraṁ Tumbavaḷḷiyalmādisida Vishnugṛihakke bitta dattiyentemdade Halliniya terega-**

74. dyāṇa veṁṭaroḷage śrīgandakke gadyāṇavoṁdu chaitra-
pavitrakke gadyāṇavoṁd-ayanakke pa-

75. ṇavaydu maṭhavina māṇige gadyāṇaṁ mūru **Haṛeyavaṁge**
gadyā 1 **Tuṁbavalliyindoḷage** nandā-

76. veḷagiṁge gadyā 2 **Aḷḷavakkiya** tōṭada bhūmiyiṁ
teṛeyaraḍu tiṁgaḷa bhāratakke gadyā 1 dē-

77. vara nivēdyakke **Halliniya** kāragadde mūḍeyaydu
teṅgina khaṇḍada gadde mūḍe nālkuntummū-

78. ḍeyā chaitrakkaṁ yirppottina nivēdyakke muḍe mūvattu
Halliniya Haṛeyavaṁge

79. mūḍeyāru śāntiya māṇige **Haḷavūra** nāgavaliya
kāragadde mūḍe mū-

80. raramaneya keḷagaṇa makkiyalliya halasoḷagāgiyagrakke
mūḍeyombattu

81. yintī dharmmamaṁ rājyastharapparasugaḷum grāma
samūhamuṁ pratipāḷisuvaru [||]

82. mattavī dharmmamaṁ pratipāḷisidargge Gaṅge Vāṇarāsi
Kuruksētradalsahasra kavileya-

83. naḷamkāra sahita sabrāhmaṇargge koṭṭa phala
vīdharmmavanaḷidavanā kavileyanā brā-

84. hmaṇarumanaḷita pātaka|| naṁdāveḷagu nivēdyaṁ
bandatithigaḷgagrahāṛi [ya].

85. tōrmme purāṇaṁ kōṭidadhi mahājaṅamaṁtoṁdāgi
parīksīsalko.. ryyaḍe....

86. dharmma|| svadattaṁ para

Summary

The record is engraved on a well-dressed stone slab set up in the Vishṇu Temple at Tuṁbolli in Honnāvar Taluk of Uttara Kannaḍa District. The upper portion of the slab bears sculptures of Vishṇu at the centre flanked by cow and calf and at the top the carving of a seated lady.

The inscription begins with an invocation to Hrishikesa form of Vishṇu. Then Śiśugali, the best city of Koṁkaṇa is introduced. This is followed by a genealogical account of the family belonging to Sōmavaṁśa. First it mentions king Chandra of Sōmavaṁśa. His wife was Sāvaḷadēvī. To them was born Kāma, who is described as Gaṇḍaradāvaṇi. The Āḷupa king is stated to have failed to accept the challenge of this king in battle, hence leading to the victory of Kāma. A person suffering from leprosy is stated to have been advised by god Śiva of Saurāshṭra to take bath in the waters in which this Kāma had taken bath and by doing so, he is stated to have rid off his disease. The senior queen of Kāma was Kāḷaladēvi. She was the very embodiment of all the best characters in the form of a lady. Born of Kāma and Kāḷaladēvī was Mallidēva, who was a shield of diamond (Vajra-kavacha) to the kings who sought refuge under him. Kāḷaladēvi's daughter was Haivaladēvi. She was like Rati in beauty and like Bhārati in intelligence. Haivaladēvi's younger brother was king Boppadēva. The daughter of Haivaladēvi was Nāgaladēvi. Nāgaladēvi's son was Mallidēva. His younger brother

was Kumāra Taitahadēva. Mallidēva (II) is stated to have uprooted the kings who did not voluntarily submit to him, forcefully acquired all their family wealth and by - the power of his sword, conquered Hānagal, Halasige, Haive, Sāntaḷige, Koṁkana-Saptaka up to the ocean, Male and Banavāsi. At the time of issuing the record, king Mallidēva II, described as Pañchamahāśabda-mahāmaṇḍaḷēśvara-Banavāsi-purāvaradhīśvara-Jayaṁtī-Madhukēśvara-dēvalabdhavaraprasāda, Śrī Gōkarṇa-Mahābaladēva-pādārādhaka, Śrīmat Tribhuvanamalla Mallidēvarasa, was ruling Haive-500, Koṁkana-900, Sāntalige-1000, Banavāsi-12000 from his royal camp at Siriyūr. Here follows the eulogy of Kāḷaladēvi among other praises. She is described as Patibratāguṇa-pavitritagātre, Aṁbikāchāraṇa-sarasiruha-madhukari Satyavākyalaṁkāra-vāgdēvi.

At this stage village Tuṁbolli is introduced as envying the city of Indra. All the twice born here were experts in the Vēdas, Tarka śāstrārtha and Āgama. In that village Kāḷaladēvi, the beloved of king Kāma got made a temple of Vishṇu. On Śaka 1062 Raudra samvatsara Pushya Śu. 13, Thursday, Uttarāyana Sankramaṇa, grants were given to the Vishṇu temple got built at Kannedānadagrahāra Tuṁbolli as follows:

Out of eight gadyāṇas accruing from a tax on Hallini,
One gadyāṇa for Śrīgandha (sandal)
One gadyāṇa for Chaitra and Pavitra festivals
Five paṇas for ayana
Three gadyāṇas for Māṇi of the Maṭha
One gadyāṇa for the drummer (Hareyavaṁge).

From the income from Tumbolli, two gadyāṇas for perpetual lamp. From the income from tax on Allavakki garden one gadyāṇa for reciting Bhārata for a period of two months. For the offering to the god including (?) offerings twice daily during the Chaitra, Five mūḍe of the paddy field in Hallini and four mūḍe of the paddy field in Teṅginakhaṇḍa. For the drummer of Hallini Six mūḍes; and three mūḍes of paddy field in Halavūra Nāgavali for Śāntiya māṇi. For agra nine mūḍes from the makki below the palace, including jackfruit tree.

This is followed by benediction and imprecation. At the beginning of the record some more grants in the form of coins and paddy fields for offerings and perpetual lamp are recorded. The inscription is stated to have been written by Madiga of Lakkuṇḍi.

The date given in the record corresponds to December 23, 1140 A.D. The week day was Monday.

The places mentioned in record may be identified as follows:

Śisugali = ? Sasiguḷi in Siddāpur Taluk of Uttara Kannaḍa Dist.
Tumbuvalli = Tumbolḷi in Honnāvar Taluk of Uttara Kannaḍa Dist.
Lakkuṇḍi = ? Lakkuṇḍi in Gadag Taluk of Dhārwāḍ Dist.
Allavakki = Allavaṅkki in Honnāvar Taluk of Uttara Kannaḍa Dist.
Hosavuru = Hosur in Siddapur taluk of Uttara Kannada

It has not been possible to identify Halavuru, Hallini.

Insc. No.8

Place	:	Gunḍabaḷa(Muṭṭa), Honnāvara Tq, Uttara Kannaḍa District.
Location	:	Stone Slab standing in Ammanavara temple
Date	:	Śaka 1063,(December 24, 1142 A.D.)
Language	:	Kannada
Characters	:	Kannaḍa of the 12th century
Noticed reference	:	PKRBP 1941 to 1946 pp.6&7 SSS. pp.92-97. Karnataka Bharati Vol.XXII. Issue.III

Text

1. @ Śrīmat-parama - gambhīra -syādvōd-amōgha-lāchchhanaṁ jiyat-trailōkyanāthasya śāsanaṁ jinasaśānam|| śriyaṁ ku-

2. vaḷayānaṁda prasādita mahōdaya dēvaś-Chaṁdraprabhaḥ pushyājjaganmānasavāsinē|| Śāsanavi-

3. dāradelliya śāsanavārittarēke salisuva nāviśāsana-manemba pātakanā sakalaṁ rauravakke gaḷagaḷaniḷiguṁ||

4. paravādisarabhabhērumḍarenipa pesariṁdavesev-

Ayyapaṁḍitadēvarggurugaḷtanagene dhareyoḷdoreyari **Māchi-**

5. **rājadaṁḍādhipanoḷu**|| śri Mūlasaṁghada Sūrasthagaṇada basadi||

6. @ śrīmadabhīshṭamajjana subhōjanarājita ramyaharmya Sutrāmapura vishāviḷakaḷaṁkavihīna bhu-

7. jaṁga kāministōmavikirṇṇa Bhōgavatiyemba jasakk-eḍeyāgi Koṁkaṇa-śrīmukhadarappaṇaṁ **Śisuka-**

8. **li**pravirājisuguṁ nirantara(ṁ)|| ā nagarādhipaṁ bahukaḷānidhi **Chaṁdra**mahībhujaṁ narēṁdrāna-

9. tavikramaṁ kuvaḷayapṛiyanujvaḷkīrtti kaumudī śrīniḷayāvanivaḷayanartthichakara

10. karāgahētu mikkānaranāthavallabheye **kummaladēvi-**yenippudāhvayaṁ|| ā narapāḷa mauḷivararatna-

11. na naṁdananātmakhalgadhārānata durjjayōdhataviṛōdhi-nṛipa prakaram vadhūṭikāmānasakaṁtu **Kāma-**

12. nṛipanā naranāthana kānte tāḷpidaḷ mānini chāru-

sachcharite **Bhāgaladēviyenippa** nāmamaṁ|| ā dharaṇi-

13. śvara priyatanūbhavanāśritakalpabhūruhaṁ sādhita-
vairimaṁḍalanupārjjita nirmmalakīrti maṁdarōrvvidhara
dhai-

14. ryyakalpanavanipati **Chaṁdra**manembanājayaśridhavanagra
kāminige **Sāvaladēvi**yenippuda-

15. hvayaṁ|| ā vasudhādhināthana sutaṁ natadurmmada-
vidvisaṁ jagatpāvana puṇyatīrthanamalātma-ya-

16. śōghana chāruchaṁdrikāvyāvṛitalōkaniśapadabhakta-
śirōmaṇi **Sōmavaṁśa**lakshmīvadana-

17. yka ratunamukuraṁ dharegaggada **Kāmabhūbhujaṁ**||
dhareyoḷu chitravidalte kushṭhanavanōrrvaṁ pōge
Saurā-

18. shṭradoḷu baramaṁ tāṁ kuḍalollada Harane pēḷalu
bandavaṁ māṇadipurusaṁ miṁdudadalli miya-

19. ladu rōgaṁ pōdudaṁdemdu sachcharitaṁ lōkadoḷārggav-
embariyanō śrī **Kāmabhūpālakaṁ**|| ā naranātha-

20. nagramahishi vadhu **Kālaladēviyā** dharitri nuteyam jagadvidite Jānakiyam navadēvasindhuvam māna-

21. valōkadoḷsakaḷasadguṇa sārasamūha pimḍavam māniniyāgi tamdu bidi māḍida Lakshmiya-

22. nārobaṇṇiparu|| Paramamgam Girijātegam priyasutam śrīKārttikēyam budhōtkararāgam

23. nimiralke puṭṭi beḷedam śri **Malla**bhūpāḷakam|| kaligiMalla mahibhujamge padapimtammuḷḷavam

24. puṭṭuvavolā śri bhūmipāḷam... prastuta kāntegam priyasutam saumdarya kāmam budhōtkararāgam niviralke

25. koṭṭari Jaladhi[brā]tamAgādhipam Pavanajam Kalpāmghripam Śamkaram Kuliśāstram Kusumāyudham Ha-

26. rikulam gāmbhiryamam dhairyyamam balamam dānamanājneyam vibhavamam saumdaryyamam śauryyamam||

27. chalade vinamrāragada mahipara bērggaḷaneyde kirttu tatkuladhanamellamam kavarddukomḍu nijāsiyino-

28. ttī **Hānugalu Halasige Hayve Sāmtaligc Komkana**

saptakavabdhi vēḷebalmale Banavāsiyembivanupārjji-

29. sidaṁ kali Mallabhūbhujaṁ|| @ vimaḷetegunpu
lōkahitajīvanavakshara pakshapāta uttama ja

30. nagōshṭhi śītaḷate pūtate sachcharitaṁgaḷemdu mikk-
amaḷagunaṁgaḷim neṛeda **Hayvaladēvi**yiralke bēṛe
saṁbhra-

31. misiyadēke devanaḍiyaṁ saleparvvarōpārvvarāvagaṁ||
iru maruḷe hasuvadehado suradhēnumaraṁ

32. gaḷevudo surakujavādaradiṁ karedivisiriyire
Hayvaladēviyemba pesariṁ dhareyoḷu ||va||

33. antā Hayvaladēviya priyānujaṁ **Vikrama-Tayla** bhūmi-
pāḷakana vikramāḍaṁbaramaṁ pēḷvaḍe ||vri||

34. arinṛiparaṁ taḍaṁgeḍeye **Vikrama-Taylah**anuṇmi punga-
liṁ moredoḍanechchu pāyva bisunettara sva-

35. tturekhaṁdadiṁde kārggaruḷapagaṁdu balpeṇada tiṁtiṇi
paṇḍalemāle suttaluṁ pariparidāḍuvaṭṭeyaru-

36. ḷabbaradubbaravettanōrpaḍaṁ ||va|| antā Vikrama-
tayla bhūmipāḷakana marmmanappa śrīmanmahāmaṁ-

37. daḷēśvaraṁ **Tribhuvanamalla Mallidēva**na sauryāṭōpamaṁ pĕḷvaḍe|| Madanana nērppu mattagajavairiya kū-

38. rppu Dinēśaputranārppudadhiyaguṇpu mēruvina biṇpu himaṁsuva taṇpu Bhāratīsudatiya

39. buddhi mantriya nayāgamasiddhi deśābhivṛiddhi sārddudu sale **Mallidēva** mahīpāḷanoḷujva-

40. ḷa kirttilōḷanoḷu|| bēḍuvanamanadarujeharadōḍuvinaṁ kuḍuvuduhitaripunṛipa ta-

41. tiyarkkōḍuvina viṛivuduḷidudanāḍalvēḍembanemma **Malla** śrīpāḷa|| ātana tammaṁ vimaḷa khyāti pra

42. ṇutaṁ **Kumāra-Taylahadēvaṁ** nītiguṇaratnanilayaṁ bhūtaḷabudhavaṁdibriṁdakaḷpamahījaṁ||

43. @ svasti samadhigata paṁchamahāśabda mahāmaṁḍaḷēśvaraṁ Banavāsi-puravarādhiśvaraṁ Jayaṁ-

44. ti Madhukēśvaradēva-labdhavara-prasādaṁ śrī Gōkaraṇṇa Mahābaḷadēva-pādārādakaṁ parabaḷa-

45. sādhakaṁ **śrīmat-Tṛibhuvanamalla Mallidēva**ru Hayve-

yaynūṟumaṁ Koṁkaṇavoṁbay-

46. nūramam Banavāsi pannirchchhāsiramumaṁ Sāntaḷige-sāy-
iramumaṁ dushṭanigraha si-

47. shṭa pratipāḷanadiṁ Siriyūra nelevi̇ḍinoḷsukasaṁkathā
vinōdadiṁ rājyageyvuttamippalli||

48. tatpādapadmōpajīvi||©vinitāyodhyinetti baṁdu
vaṇigaṁbhōjāta tigmaprabhaṁ Vanavā-

49. sīvaradēśadoḷnelesidaṁ śrī **Bikkiseṭṭi** kshamāvana
divyāptayaśaṁ samasta janatāsaṁstutyaśīli ja-

50. gajjana kalpadrumaṁ nichhavaṁśa tiḷakaṁ dharmaika-
ratnākaraṁ|| **Sōvabbeseṭṭiti** sakaḷōrvvīvallabhe
Sōviseṭṭi Bā

51. rakanūr Poṁnāvurada paṭṭaṇaṁgaḷoḷā vaiśvaja-
rirpparamaḷaguṇavikhyataru||avarirvvargata-

52. nūjarirvvarogedardharmmābdhi-parbbhuvana prastuta-
kīrttigaḷguṇaganāḷaṁkāra pūjyarjjagatprava-

53. rābhārapūrva rūpamadanarchāturyya rājīvasaṁbhava-

kalparj-**Jayadēva Settiyaru** vā **Śrīnāminātha**hvaya

54. ru|| surapatigaṁ śachigaṁ bhāsurakīrttī jayanta-
nogevavolā mithunōdaradoḷputṭidavivanidhare pogaḷa-

55. l-**Māchirājadaṇḍādhiśaṁ**|| tanagagraje sakaḷōrvvi-
jananute **Chinnabbesetṭiti** śrī Jinasāsanadēvi tribhu-
vanapāvanachāri-

56. travatipuṇyavatīyi dhareyoḷu|| kshīrābdhilahariyoḷ-
sura bhūruhamogevamādadimda vāke-

57. ya garbbhāgāradoḷogedaṁ vimaḷa yaśōramaṇaṁ guṇaga-
nābdhi **Herggaḍe Pārśvaṁ**|| janakaṁ śrīpati **Nāmi**

58. Setṭi janani śrī Nāgalabbe kshamāvinutaṁ Herggaḍe
Vardhamāna vibhu māvaṁ Mallidēvaṁ Narēndrānatapāda
nāḷdaniḷe-

59. yaṁ Pārśvaṁjinaṁ deyvadiṁ tanageṁdaṁdu jagakkeḍa-
ṁbariyanō śrī Māchadaṇḍādipaṁ|| sēvakari bhaṁḍaṇaṁ

60. **Chandāvura Hariyaṭṭa Muṭṭa Śiśugalipura** (ṭṭuṁ?)
pāvanamāgire jinagēhāvaḷiyaṁ **Māchirājavibhu** māḍi

61. sidaṁ @ svasti Sakanripa-kālātita Saṁvtsarada
Sāsiradaravattamūṛeneya Dumdubhi Saṁvatsarada Pu-

62. śya suddha paṁchamiyādivāra muttarāyaṇa saṁkramaṇa
vyatīpātayōgaṁ kūḍalu śrīmadrā

63. jidhāni Vijayāpuradalā samasta praśasti sahitaṁ
śrīmanmahāpradhānaṁ sēnāpati śrikaranaṁ sam-

64. dhivigrahi sarvādhikāri mahāprachaṇḍa daṁḍanāthā-
graṇi **Mācharasaru** māḍisida **Mallachaityāgārada** Pā-

65. **rśvadēvarangabhōya** nēvēdya khaṇḍasputita jurṇṇoddha-
rakke biṭṭa vṛittiyiṁ paṭṭaṇadalu **Huḍigōḍa** bayalu

66. (ra)kattina kāragadde muḍe nālku **Hāruvaṁ**tigēriya
kāragardde müḍe mūṛumaṁ.... (tōṁ) ṭa dēva-

67. rgge va(lli)ya brāhaṁaṇa **Sōmanāthana** vaṁśakavātōṭa-
dalāda phaladiṁ huṭṭidartthaṁ sava bhāga **Tayladēvana**
kā(hya)

68. Muṭṭadaṁgadiya **siddhā**yadalu gadyāṇaṁ mūṛu **Mu(ge)veya-**
agrahārada **Nagara ge**(e) **yyalgoḍa**

69. kāragadde müḍe mūṛu **Muguve**yagrahārada si(ddhā)yadalu

kumāraṁ **Mallidēvana** kāhugadyā-

70. ṇa mūṟu paṇavaydu **Hosavakuḷiyaṁ** siddhāyadalu
Hayvaladēviyara kāhugadyā-

71. ṇa veraḍu paṇavaydu **Muṭṭada** nagaraṁgaḷu koṁḍa
hannirddhānyadalu heṁgobbaḷa **Muguve**ya hebba-

72. yala kisuvaṁdeya gōḷiya keḍahina kāragadde mūḍe

73. mūṟu alli kaṇaliya gadde mūḍe nālku yī basadi
jirṇṇavādalli **Sōvaṇa** sandhivigrahi

74. ya maga **Nāgiyaṇa** samdhivigrahi māḍisida **Hosākuḷiya**
vaidyara biṭṭeyanu māniya

75. guṁḍiya gaddc mūḍeyeradumaṁ yarasu nakharamuṁ yā
grāmamuṁ sakshiyāgi

76. mūlapariśchēdamāgi koṁḍu biṭṭa vṛitti Haṭṭaṇa
Tailamadēvanaḷiya Mallidēvanuṁ ma-

77. vararddhāṁga lakshmi Haṁpādēviyuṁ-manukūḷarāgiyavaru
besa(sa)lu yavara pradhānaṁ Kāvayya... ... ... sarige

78. mudadēkamaṁ damma **Huḍigōḍa** kāragadde mūḍe 8 āravi 1 maṭavina tiṭa 8 mudapanakara ātagi kai

79. biṭṭa dharmma||

80. yintī dharmmamaṁ nagara samūhamuṁ nānādēsiyum rājyastharapparasugaḷuṁ pratipāḷisuvaru||

81. bahubhirvasudhādattā rājabhis agarādibhiḥ yasyayasya yadābhūmi-stasya tasya tadā phālaṁ||

82. yī dharmmamaṁ pratipāḷisidavargghye tīrtthadalu saha-

83. sra kavileyanalaṁkāra sahita sahasra brahāmaṇargge koṭṭa phalavādharmmamanārōrvvaraḷidarā tirtthadalu

84. brhāmaṇarumanā kavileyanuṁ aḷida pātaka-makku|| svadattaṁ paradattaṁ vāyo harēta

85. vasundharā shashṭhivarsha sahasrāṇi vishṭāyāṁ jāyatēkrimi||śvasti śrīmatu **Padmaṇasa-**

86. ndhivigrahāya likhita **Boppōjana** barapa||

Summary

This inscription is engraved on a well-dressed slab in Padmavāti Ammanavara Temple at Gunḍabāḷa in Honnāvara Taluk of Uttara Kannaḍa District. The top portion of the slab bears carving of a Jina and devotees.

The inscription commences with an invocation to Chandraprabha. This is followed by imprecation. Māchirāja Daṇḍādhipa, desciple of Ayya-Paṇḍita, is then introduced. A mention is made of the basadi of Sūrasthagana. This is followed by an appreciation of Śiśugali, the best city of Koṅkaṇa, and a genealogical account of the family starting with Chandra. His wife was Kammaladēvi. To them was born Kāma [I.] His wife was Bhāgaladēvi. Son of Kāma and Bhāgaladēvi was Chandra[II]. His wife was Sāvaladēvi. To them was born Kāma[II] He belonged to Sōmavaṁśa. A person suffering from leprosy is stated to have been advised by Śiva of Saurāshṭra to take bath in the waters in which this Kāma had taken bath, and by doing so he is stated to have been to cured of his desease. The queen of Kāma was Kāḷaladēvi. She was beautiful and a lady of best characters. Born of Kāma and Kāḷaladēvi was Mallidēva, who was given by Jaladhibrata (Sea), Agādhipa (the lord of Mountains), Pavanaja (son of Vāyu), Kālpāṅghripa (wish-fulfilling tree), Śankara (Śiva), Kuliśāstra (Indra), Kusumāyudha (Manmatha) and Harikula (Vishnu) respectively Bala (Prowess), Dāna (the capacity of giving gifts), Ajñe (command), Vaibhava

(prosperity), Saundarya (beauty) and Śaurya (valour). Through the power of his sword he uprooted the unbowing enemy kings, forcibly acquired their wealth and conquered the region comprising Hānagal, Halasige, Haive, Sāntaḷige, Koṅkaṇasaptaka up to the Ocean, Banavāsi, etc. Haivaladēvī was the daughter of Kāḷaladēvi. Haivaladēvīs younger brother was king Vikrama Taila. His grandson was Mahāmandalēśvara Tribhuvanamalla Mallidēva. His younger brother was king Kumāra Tailahadēva.

This account is followed by a genealogy of Māchirāja-Daṇḍādhipa, son of Śrīpatināmi Seṭṭi and Nāgalabbe. This Māchirāj erected Jaina temples in Chandāvura, Hariyaṭṭa, Muṭṭa and Śiśugali. On the specified date (Śaka 1063 Dundubhi saṁvatsara Pushya Śu. Pañchami, Ādivāra), a grant is recorded for Pārśvadēva of Mallachaityāgāra got constructed by Mahāpradhana Sēnāpati, Śrīkarana, Sandhivigrahi, Sarvādhikāri, Mahāpradhāna Daṇḍanāthāgrani Mācharasa at the capital of Vijayāpura. The grants were in cash and kind for the purpose of Rangabhōga offerings, renovations etc. This is followed by the benediction and imprecation. At the end, the composer is stated to be Sandhivigrahi **Padmaṇa** while the writer (engraver) was Boppōja.

The places mentioned in the records are as follows:

Śiśugali ? Sasigunji in Siddāpur **taluk**, Uttara Kannaḍa Dist.

Bārakanūr= Bārakūr in **Udupi taluk**, Dakshina Kannaḍa Dist.

Siriyūra = Sirūr in Honnāvar taluk Uttara Kannaḍa District.

Ponnāvura = Honnāvar in Uttara Kannaḍa District.

Chandāvura = Chandavāra in Honnāvar taluk, Uttara Kannaḍa District.

Hariyatta = Hariṭa in Kumṭa taluk, Uttara Kannaḍa District.

Vijayāpura = Gunḍabāḷa in Honnāvar taluk, Uttara Kannaḍa District.

Huḍigōḍa = ?

Hāruvagēri = ?

Mugave = Mugava in Honnāvar taluk, Uttara Kannaḍa District.

Nagara = Nagare in Honnāvar taluk, Uttara Kannaḍa District.

Kalakōḍa ? = Kuḷakōḍa in Honnāvar taluk, Uttara Kannaḍa District.

Hosavakuḷi = Hosākuḷi in Honnāvar taluk, Uttara Kannaḍa District.

Ins. No. 9

Place	:	Gunḍabāḷa, Honnāvar Tāluk, Uttara Kannaḍa District.
Lccation	:	In the site of the ruined temple near Makkibēṇa.
Date	:	Śaka 1063, 1142 A.D.
Language	:	Kannaḍa
Characters	:	Kannaḍa of the 12th century
Noticed reference	:	Unnoticed

Text

1. Śrīmatparmagaṁbhīrasvādvādamōgha lāñchanaṁ jiya-trailōkyanāthasya śāsanaṁ jinaśāsanaṁ [śriyaṁkuva-layānanda prasādita jinasāsanaṁ]

2. [mahōdaya Dēvaschandra] prabha pulshyājiaganmana-savasinē]|| [śrīge nivāsa] maṁ bhuvanamaṁ paḍavaṁ [dajanilli muṁna mudyōgisi ba]-

3. ytanilliye punaha [prasavaṁ] madanaṁyādaytu [kāntā] gaṇaki karēksaṇa sudhārasa [vristi] yineṁba peṁpana-ntāyaḷuvoppuguṁ Śiśuga-

4. lingaggada Komkaṇōttamaṁ||[1] .....

24. .....[chalade vinamrarāgada] mahīpara bērggaḷaneyde

25. .....Komkaṇasaptakavabdhi .....

26. ..... Banavāsipuravarādhiśvara .....

27. ..... pādārādhakaṁ parabaḷasādakaṁ gaṁdara–[dāvaṇi śri] ..... Malli [dēvaru]

28. Banavaseya pannichhāsiramaṁ ..... numaṁ ..... Sāntaḷige sāyiramaṁ du[shta .....

29. [nigraha sishṭapratipāḷanadiṁ Siriyūra nelevidinoḷ] sukhasaṁkathā vinōdadiṁ rājyaṁ .....

30. .....

31. .....

32. srima .....

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1. Lines 5 to 23 as in above inscription No.8

33. rasiddāyadolage sakanṛipakālatīta santsara 1063 nēya dumdubhi saṁvatsara pusya su. paṁchami yādivāra-

34 muttarāyaṇa saṁkramaṇa vyatipatoogam kudalu śrīma ..... [basadi]

35. ya Ādinātha svāmigaḷa a[mrutapaḍige] ..... bayaloḷage

36. ..... svasahita .....

37. ..... śrīmadrājadhāni-vijayapura .....

38. ..... bhumiya teṛa gadyāṇa

39. .....

40. .....

41. pparasugaḷuṁ prati [pālisuvaru]

Summary

This inscription is engraved on a stone slab near another ruined temple in the locality called Makkibēṇa at Guṇḍābaḷa in Honnavār taluk of Uttara Kannaḍa District. At the top are the carvings of a jina and devotees.

The inscription begins with the praise of jinaśāsana. This is followed by the same verse praising Chandraprabha, which occurs in the inscription no.8. Then the usual verses in praise of Sisugali and the genealogy of the king of Sōmēśvara from Chandra I to Mallidēva follow. The incription is dated Śaka 1063, Dundhubhi saṁvatsara Pushya Śu. pañchami, Ādivāra, Uttarāyaṇa Saṅkramaṇa. It seems to record grants for god Ādinatha of a Jaina basadi at Rājadhāni Vijayāpura. The details are lost, as the inscription is very much weathered. The date corresponds to December 24, 1142 A.D. (week day was Wednesday).

The places mentioned in the record are already identified in inscription No.8 above.

Ins. No.10

Place	:	Guṇḍabāḷa, Honnāvar Tq, Uttara Kannaḍa District.
Location	:	On the pedestal of Tīrthaṅkara images.
Date	:	Undated
Language	:	Kannaḍa
Characters	:	Kannaḍa of the 12th century.
Noticed reference	:	Itihāsa Darśana, Vol.VI, pp.23-25

Text-No.10 a

1. Svasti śrī-Mūlasaṁghada Sūrvasthaganada Mutguḍi dēvara pratibaddhada Chāruki-

2. rtti-siddhāṁti-dēvara guḍḍi śrīmatu **Hayvaladēviyara** magalu **Nāga-**

3. **la dēviyara** magaṁ śrimatu **Mallidēvaru** māḍisida pratishṭhe

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Text-No.10 b

1. [illegible] Mūlasaṁghha Kāṇūrgaṇa Mēgha (sha?) pāshāṇa gaccha maṁgaḷa

Summary (10a)

This record mentions that the image was got installed by śrīmat-Mallidēvarasa, son of Nāgaladēvi, who was the daughter of Haivaladēvī. The last mentioned is stated to be the disciple of Chārukīrti-siddhantidēva of Sūrasthagaṇa of Mūlasaṁgha.

Summary (10b)

The record mentions Mōgha Pāshāṇa Gachchha of Kāṇūrgaṇa of Mūlasaṁgha. Apparently the image was got made by a person belonging to that Jaina saṁgha.

Ins. No. 11

Place	:	Aḍatāre, Kumṭa taluk, Uttara Kannaḍa District
Location	:	Slab standing before the dilapidated Īśvara Temple
Date	:	Śaka 1089 = 1167 A.D.
Language	:	Kannaḍa.
Characters	:	Kannaḍa and proto-Malayāḷaṁ* of c.12th century
Noticed reference	:	Unnoticed

Text

1. Svasti samadhigata paṁ [cha] mahāśabda mahāmaṁḍaḷēśvara **Banavāsi-puravarādhi** [śvara]

2. **Jayantī Madhukēśvara dēvalabdavaraprasāda śrī Gōkarṇṇa Mahābaḷa dēva**

3. ra dibya śrīpāda-padmārādhakaṁ parabaḷasādhakaṁ

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* The text of the portion of the inscription in proto-Maleyalam script is caid said to be the same as given in the Kannada portion. Our thanks are due to Dr.K.V.Ramesh for this information.

paranārisahōdaraṁ Sō-

4. ma-kulatiḷakaṁ śrīmatu **Paṭṭaṇada Tailavarmmadēvaru Śakavarsha Śasira-**

5. **deṁbattoṁbattaneya Sarbba[ji]ta saṁvatsarada Bhādrapada Śuddha Saptami Budhavā**(ra-Anu)

6. rādha nakshatradalu **[Eḍa]tariya** grāmavanu kichhu Sōmayā-

7. jiyaru modalāgi yaśēṣa mahājanake sarbbōdayamā-

8. gi dhārapūrvvakava māḍi koṭṭanā dharmmanātana tamma **Māulidēva-**

9. ātana marmma **Viradēva** pratipāḷisi silāśāsanamaṁ sthāpisidaru ā-

10. tana marmma **[Kā]madēvarasaruṁ** śrīmatu **mahāpradhāna Kīrttinārāyaṇa daṁ-**

11. **ḍanāyaka**ru sahitarāgi śāsanavaṁ pratipāḷisidaru[|[1*]] alliya śrī Kēśava dē-

12. vargge yā grāmadavaru va[āsha] prati ni[vēdyakke] kuḍugī bhatta muḍe mūvattā-

13. ru naṁdādīvigege eṇṇe koḷaga mūvattāru Chakrayana Nārāyaṇaṁ

14. ..... yamalaṁ agravoṁdu alliya Sivālayakke grāma koḍuva

15. gadyāṇavoṁdu [|*] ī dharmmamaṁ āvanōrbanaḷidaṁtha kshatriyage Gōkarṇa Vā

16. raṇāsiyalu kōṭi kavileya koṁda dōshaṁ iṁtī dharmmamaṁ. [saṁḍu]

17. tunada asesha mahājanaṁgaḷu pratipāḷisuvaru|

Summary

The record introduces with usual titles Paṭṭaṇada Tailavarma of Sōma kula, who on Śaka 1089, Sarbajitu saṁvatsara, Bhādrapada, Su. Saptami, Budhavara, Anurādhā nakshatra, gave Aḍatāre village to Kicchu Sōmayāji and other Mahājanas probably as an Agrahāra. The stone inscription was set up by Tailavarma's younger brother Māvulidēva and his grandson Vīradēva. Tailavarmadeva's grandson Kāmadēvarasa and Mahāpradhāna Kīrti-Nārāyaṇa daṇḍanāyaka together protected the grant. The villagers were stipulated to give 36 **muḍes** of paddy for offerings of god Kēśvadēva and 36 **koḷagas** of oil for the perpetual lamp of the same god. For the Śiva temple the villagers were to give one **gadyāṇa**.

The date given in the record correspond to Wednesday, August 23, 1167 A.D.

Ins. No.12

Place	:	Adatāre, Kumṭa taluk, Uttara Kannada District
Location	:	Ślab standing before the dilapidated Īśvara Temple
Date	:	Śaka 1089 = 1167 A.D.
Language	:	Kannada
Characters	:	Kannada and proto-Maleyālam* of c.12th century
Noticed reference	:	Unnoticed earlier

Text

1st Face:

1. Svasti samadhigata pañchamahāsabdha mahā mam-

2. daḷēsvaram **Banavāsipuravaradhisvaram Jayamti Ma-**

3. **dhukēsvaradēvalabdhavaraprasadam sri Goka-**

4. **rnna Mahabaladeva dibya sripada padmara**

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* The text of the portion of the inscription in proto-Maleyalam script is said to be the same as given in the Kannada portion. Our thanks are due to Dr.K.V.Ramesh for this information.

5. dhakaṁ parabala sādhakaṁ paranāri sahōdaraṁ

6. sōmakulatilakaṁ śrīmatu Paṭṭaṇada Taila-

7. varmmadēvaru Śakavarsa Sāsiradeṁbattombatta-

8. neya Sarbbajitu Saṁvatsarada Bhādrapada-

9. da Saptami Budhavāra Anurādha naksh-

9. tradalu Eḍatāreya grāmavanu Kichhu

11. Sōmayājiyaru modalāgi

12. yalliya mahājanake sarbbaḍeya mā-

13. ḍi dhārapūrvakavaṁ māḍi koṭṭanā dha-

14. rmmamanātana tamma Māvulidēva ma-

15. rmma Viradevaṁ| pratipāḷisi silāsā-

16. sanamaṁ stāpisidaru [|*] alliya srī

17. Kēsavadēvarggeya grāmadavaru varsaṁ

18. prati nivēdyakke kuḍuva bhatta mūḍe mū-

19. vatāru namdāvelagimge eṇṇe koḷagaṁ

20. [muva] ttāru Chakrayana Nārāyaṇa

21. ..... [yamalaṁ] agravomdu alliya

22. .... dēvālayakke grāma koḍuva

23. .....

2nd Face:

24. .....

25. .....

26. ttara [na]

27. rupo

28. timale

29. aruha

30. larṇami

31. koḷagadāya

32. da vu lyamū

33. aḍakeyaḷa

34. nāyada

35. vātraya

36. mēlaṇa de-

37. vālyakkye sali-

38. sidaru||

Summary

Same in the above inscription No.12

Ins No. 13

Place	:	Kabragi, Kumta, Uttara Kannada District
Location	:	Slab in the compound of Vishṇu Temple
Date	:	12th year of the reign of Vīra Kāvadēva (1245 A.D.)
Language	:	Kannada
Characters	:	Kannada of 13th century A.D.
Noticed references	:	Unnoticed earlier

Text

1. Namastuṁga śiraśchumbi chandrachāmarachāravē trailōkya nagarāraṁbha mūlasthaṁbhāya saṁbhavē ||śivaṁ||

2. ○ om nama śivāya svasti samadhigata paṁchamahāsabda mahā-maṇḍaḷēśvara trailkshākshma saṁ

3. bhava chaturāśīti nayarāvidishṭita lalāma lōchana chaturbhuja jagadvititāshṭa

4. daśāsvamēdha yajnadīkṣhādīkshita himavamdi

girīndramondara bhujagēṁdrasaṁthapita si-

5. lā staṁbha [ba]ddha madagaja mahāmahibhirāmaṁ **Kādaṁba Chakravartti Mayūravarmma-**

6. kuḷabhūshaṇa permmaṭṭitūrya nirṣheṣhana sākhācharēndra markkoḷuvara gaṁ

7. da gaṁda-bangāra ajjana siṁhasāhasōttuṁga sahaja-mṛigamadāmōda śri Gōka

8. rṇṇa Mahābaladēvara dibya śrīpāda padmārādhaka parabaḷa sādhakaṁ husivarasūḷa chaladaṁka rā-

9. ma niga[ḷaṁ] kamalla gaṁdaradāvaṇi pratāpa **Vīra Kāvadēvarasara** vijayarājyamuttarōttarābhivṛiddhi prava-

10. rddhamānamāchandrārkatāraṁbaraṁ **Chandrikāpurada** noḷeviḍinoḷu sukhasaṁkathā vinō-

11. dadiṁ rājyageyyuttire|| dhāriṇi pavitramādudu vāruja saṁbhava śṛiṣhṭisapaḷamadā-

12. yitu chāruguṇa mantrimaṇḍana **Nārāyaṇa**niṁdavendoḍēno

mahatvaṁ| Gōvinda||

13. svasti śrīmatu **vīra Kāvadēva varuṣhada 12 neya viśvāvasu saṁvatsarada Vayaśāka sudha 3 Ravaradaṁ**

14. **du śrī Kāvadēvarasaru śrī Kīrtinārāyaṇa** daṁṇṇāyakaruṁ voṁdā-

15. giddu **Kabbarageya** grāmakke koṭṭa patra śrī Mahābaḷa dēvarige sarvvabādhe

16. parihāravāgiyū grāmava koṭṭaru|| śrīmatu vīra-**Kāvadēvarasaru śrī Kīrttinārā-**

17. **yaṇa** daṁṇṇāyakaru **Gōkarṇṇada** ta[ḷa]dhikāri Dhūḷikhēḍana Mādayyanuṁ vaidya

18. ra Hebbāruva modalāgi beṇṇiya Hebbāruva kaidāḍi Hebbāruva

19. teṁgāka Hebbāruva gaḍigāri Hebbāruva maṇe [1] Hebbāruvayinti nā-

20. lvara munditṭu Kabbarageya siddhāya varsha tappudaṇḍa baḍḍiyintisuvanū śrī Gō

21. karṇa Mahābaḷa devargge dhārapūrvakaṁ mādikoṭṭaru
svadattaṁ paradattaṁ vāyō harēti vasundharā

22. shaṣṭhirvvarṣa sahasrāṇi voṣhṭhāyāṁ jaytekrimi||
akarasya karikarttū [ ] kōṭivarṣa sthita nakaraschapa

23. ..... gōkōṭi phalavaṁshniti||dānaṁvā pālaneyō

24. dānāśrēyēnu pālanaṁ dānāsvargga

25. gēyō ..... nāḍu ..... malla||

Summary

The inscription after an invocation to Śiva, introduces the rule of Vīra Kāvadēvarasa, described as the worshipper of the sacred feet of god Mahābala of Gōkarṇa and belonging to the renowned family of Kadamba emperor Mayūravarma. He is stated to have been ruling from Chandrikāpura. It then eulogies minister Nārāyaṇa. In the 12th regnal year of Vīrakāvadēva, Viśvāvasu saṁvatsara, vaiśāka Su.3, Kāvadēvarasa and Kīrti-Nārāyaṇa daṇḍanāyaka together gave god Mahābala of Gōkarṇa the village Kabbarage. Four Hebbāruvas (named) were to see that the **Siddhāya** of the village was given to the god Mahābala of Gōkarṇa every year without fail.

The date given in the record corresponds to Sunday, 29 April, 1245 A.D. Of the places mentioned in the record, Chandrikāpura is the same as Chandāvara in Honnavar Taluk; Kabbarage is Kabbargi in Kumṭa Taluk; and Gōkarṇa is modern Gokarna in Kumta Taluk.

Ins No. 14

Place	:	Katgāl, Kumṭa Taluk, Uttara Kannaḍa District
Location	:	Slab in the compound of Katgāl High School
Date	:	Śaka 1178 = 1256 A.D.
Language	:	Kannaḍa
Characters	:	Kannaḍa of 13th century
Noticed reference	:	Unnoticed earlier

Text

1. ꙮ Svasti śrī sarbābhyudayamāgalu **śakābdha sāsirada nūreppattenṭa [ne]** = y - **Ana-**

2. **la sāvatsara Chaitramāsa.. nakshatramavāse Sōmavāra**

3. dali **Chandrapuradalu** [yi]dda **Viradēvana** mommaga **Kādamba** santānaṁ **Haive**

4. **Banavaseya** rājyādhikāri śrī **Kāmadēva** śrī **Gōkarṇadalli** [gra] la da (?)

5. Kōḍali bageyaṁ būratamnna mumche koṭṭida Saṁgaḍiya

Śaṁka-

6. rōpādhyāyariṁge brahmapuriyāgi dhāreyaneredu Gōviṁ

7. da parimita Trivikrama Nārāyaṇa Bhaṭṭaru Vishṇu Bhattaru Kēśava parimita-

8. Dāmōdara Bhaṭṭariṁtāru tamageṁdi[ha] ge āruvṛitti ī yagrahā-

9. rakke siddhāya .... ṁdakhaṇḍavāru ha ilda sarbbhādāya ī dharmma

10. kke. davaṁge paṁchamahāpātaka Gaṁgeya taḍiya-

11. li nūroṁdu kavileya koṁda pāpa|| ī śāsanamaṁ baredāta Dhārēśva

12. rada sabaḷada Bommōjanu|| maṁgaḷa mahā śrī Gōviṁda parimita

13. prakratiya karuhōdaru duṛa ?

Summary

The inscription mentions the date Śaka 1178, Anala samvatsara, Amavasye, Somavara, corresponding to 28th March, 1256 A.D. (week-day was Tuesday), after which it states that Śrī Kāmadēva of Kāḍamba a family, the grandson of Vīradēva and the ruler of Haive and Banavāse kingdoms, while in Chandrapura made village Saṅgaḍi a Brahmapuri and handed it over to Sankara-upadhiyaya. Six shares were given to Govinda Parimita, Trivikrama, Nārāyaṇa Bhaṭṭa, Vishṇu Bhaṭṭa, Kēśava Parimita and Dāmōdara Bhaṭṭa together.

Ins. No. 15

Place	:	Mallāpura, Honnāvar Taluk, Uttara Kannaḍa District
Location	:	Hero-stone lying in Gaṇapati Temple
Date	:	56th regnal year of Kāmadēva II (= 1288 A.D.)
Language	:	Kannaḍa
Characters	:	Kannaḍa of 13th century
Noticed reference	:	DLSCI, 1941-42, No.29

Text

1. ..... dhi-pati Hara-dharaṇi-prasū(ta)

2. ..... gaṁḍa baṁgārana janasiṁgā

3. ..... da śaraṇāgata vajrapaṁjara

4. ..... baḷadēvaradibya śrīpā

5. ..... sādhakaṁ husivara sü ..... daṁkakāra nigaḷaṁkamalla gaṁḍaradāvaṇi ka-

6. ḷiyaḷa mogada kai su ..... kāminilōlaru mappa

56nēya Sarva

7. dhari saṁvachharada Śrāvaṇa sudda 13 ra Guruvaradaṁdu

8. Sēvuṇaranāyaka **Nāraṇadēva**nu baṁdu **Chaṁdāvurava** hokanu

9. śrīmatu **Vīrakāvadēvarasaru** kālaneydaru yā kālageyadalli

10. Chauḍibaḷiya

11. ya ..... hoygaḍo ..... rūra

12. baḷiya ..... hōgi .....

Summary

This badly damayed record mentions along with the usual titles, 56th regnal year of Vira Kavadeva of Kadaṁba family, who appears to have died when Nāraṇadēva, the leader of Seüṇas, attacked Chandāvara.

Ins. No. 16

Place	:	Kōnaḷḷi, Kumṭa Taluk Uttara Kannaḍa District
Location	:	Hero-stone standing in Kōnēśvara Temple
Date	:	24th regnal year of Kāvadēva (= c. 1350 A.D.)
Language	:	Kannaḍa
Characters	:	Kannaḍa of 13th century
Noticed reference	:	DLSCI, 1941-42., No. 28

Text

1. * Śrī Gaṇādipatayē namaḥ [|*] namastuṁga-śirastuṁga-
chāmdra-chāmdra-chāravē trayilōkya-naga-

2. rāraṁbha-mūlastaṁbhāya-śaṁbhavē|| svasti samadhigata-
pañchamahā śabuda-mā-

3. hā-mahēśvaraṁ **Banavāsi-puravarādhiśvaraṁ Jayanti
Madhukēśvara** dēva

4. ralabudha-vara-prasādaṁ śrī **Gōkarṇa Mahābaḷēśvara**
dēvara dibya śrī

5. pādapadumarādhkarumappa śrī **Kadamba-Chakravartti** kaligaḷamkusam

6. gaṁḍaradāvaṇi śrī **Virakāvadēvarasaru** ..... jayābhyu .... ṇa hageyaha

7. risida Divōttuṁgana-baḷiya Honnayāyigana maga Taṁaṇāyakanātapati kādu

8. **ittalli Virakāvadēvarasaru vijayarājyōdayada yippattanālkaneya Vikṛiti sam**

9. **vacharada pushya śuddha Sapatami Ādivāradaṁdu** bareda vīragallu maṁgaḷa [||*]

Summary

This hero-stone inscription begins with obeisance to Ganādhipati and invocation to Śiva. It then states that in the reign of Kadamba emperor Vīra Kāvadēvarasa (with the usual titles) Tammanāyaka, son of Honnayāyiga, died in a battle. The hero-stone was inscribed on Sunday, Pushya, Su. Saptami of Vikrata Samvatsara. The details of the date are insufficient for verification.

APPENDIX-B

Summaries of Important Inscriptions

Note: Unless otherwise mentioned, the findspots of inscription are in Uttara Kannada District

DYNASTY: CHUṬU-ĀNANDA

Sl.No.	Findspot	King	Date	Language	Summary	Reference
1	2	3	4	5	6	7
1	Malavalli Shikaripur Taluk, Shimoga Dist: Pillar in front of the Kallēśvara temple	Viṇhukaḍa Chuṭukulānanda Sātakarṇi	1st regnal year of the king, (250 A.D.)	Prakrit	Begins with invocation to Malapaḷḷidēva. The king is described as the lord of the city of Vaijayanti belonging to the spiritual lineage of Mānavya and a son of Haritī. Grant of the village Maḷapaḷḷi to the deity of Maḷapaḷḷi, along with cultivable and forest land. Kondamana, son of Takinchi, belonging to Kaundinya gotra and a son of Hariti, was recipient.	**USVAE** No.172
2	Banavasi, Sirsi Taluk: Naga Stone slab	Viṇhukaḍa Chuṭukulānanda Sātakarṇi	12th regnal year of the king, the first day 7th	Prakrit	States that the king belonged to the Hāritī lineage. Mentions that mother of Yuvarāja Sivakhaḍa-nāgasiri and Mahabhōji and Mahārājabālikā, donated a serpent (sculpture), tank and monastery.	**EI.XXXIV** pp.239.242 **USVAE** Vol.II No.184

1	2	3	4	5	6	7
			fortnight in the winter. c.262.A.D.		Minister Khaḍasāti was the superintendent of the works. The stone serpent was made by Naṭaka. a disciple of Damōraka a teacher of Saṁjayanti.	
3	Nagarjunakonda Museum, Guntur Dist: A.P. Stone slab in the site of Maṇḍapa on the bank of river Kṛishṇā	Sivasēba' Vasushēṇa	Year 30:242 A.D.	Sanskrit and Prakrit	Begins with invocation to god Nārāyaṇa. The Ashṭhbhujasvāmi present in the Audumbara piece, was installed on the Śvētagiri, by Sivasēba of the Perivideha (clan) of the Kauśika lineage, the mahā-grāmika, the great chief and the great commander. The image was not re-set though, it was in its original place, by the Yavana chiefs of Saṁjayapura, the Śaka Rudra-dāman of Avanti and Vishṇu-Rudra Śivalānanda-Sātakarṇi of Vanavāsa (who visited this place earlier). Sembaka Vardhamānaka was the engraver of record. Minister Tishyaśarman of the Bhāradvāja gōtra composed this record out of devotion to the supreme.	**USVAE** No.175

1	2	3	4	5	6	7
4	North Nagarjuna-konda (Museum) Guntur Dist, A.P: Pillar at Koṭṭamapa-lugu.	Koḍabalisiri Ehavala Chāntamūla	Regnal Year 11 =291 A.D.	Prakrit	Starts with an invocation to Buddha. Belongs to the reign of Ikshvāku king Ehuvala Chāntamūla whose sister Mahādēvi Koḍabalisiri the consort of Mahārāja of Vanavāsa, set this chaitya and monastery. Left in charge of the preceptors of the Mahīśāsaka (sect), for the benefit of the members of the saṁgha for all quarters and for the sake of the welfare and happiness of all beings.	**USVAE** No.201

DYNASTY: BHŌJAS

1	2	3	4	5	6	7
5	Siroda, Goa (copper plate inscription)	Dēvarāja	12th regnal year of the king, of the dark fortnight	Sanskrit	Issued from victorious Chandrapura, it records gift of tolls etc. in the village Thaṇṇiyarka Koṭṭihkayya in Jiyāya division to Brāhamaṇas Govindasvāmin and Indra-svāmin of the Bhāradvāja gōtra, along with income realised on things brought into the village.	EI.XXIV pp.143-45

1	2	3	4	5	6	7
			of the month.		house site and pasture land, by Prabhu-Nāga Bhōgikāmātya for his own merit. The executor of the grant was Sarvatantrādhikṛita Amarēśvara. Written by Rahasyādhikṛita Prabhākara.	
6	Hiregutti, Kumta Taluk: (copper plate inscription	Aśaṅkitarāja	-- (c.Late 5th or early 6th century A.D.)	do	Commeneces with the praise of Lord Buddha and introduces king Aśaṁkita. It records gift of the village Sundarikā, in the Dīpaka Vishaya, for the enjoyment of the Buddhist Vihāra. Aśaṅkitarāja's subordinate Koṭṭipeggili of the Kēkaya family is also introduced.	EI.XXIII pp.70-75
7	Kapoli, Khanapur Taluk: Belgaum Dist: (copper plate inscription)	Mahārāja Aśaṅkitavarman	5th regnal year of king (c.525-545 A.D.)	Sanskrit	Kēkaya Elakella made gift of the village Vaṁśavāṭaka in Sollundiraka Seventy in Palasika Vishaya to Nagasaraman of the Harita gotra with the approved of Maharaja Asankitavarman of the Bhoja family a great devotee of Saiva	EI.XXXI pp.232-34
	Arga, Karwar	Kāpālivarman	c.545-565	do	At the request of Svāmikarāja, Dharma	EI.XXXI

1	2	3	4	5	6	7
	Taluk: (copper plate inscription)		A.D.)	do	mahārāja Kāpālivarman, residing at Pamasakhēṭaka, gave a gift of land in the village of Śivapuraka to the former who in turn donated it to Brāhamaṇa Bhavārya of Kauṇḍinya gōtra.	pp.232-34
9	Somewhere in in Goa (copper plate record)	Prithivīmalla-varman	1st year of king's reign and 13th day of the bright half Jyēshṭha, (c.565-590)	do	Issued from Vṛishabhinikheta and records donation of village in the Kupalapakaṭa-hāradēśa. Mentions king's mother Chēta-sādēvi and brother Śatrudamana. Donee was Mādhavārya of the Agnivēśya gōtra.	EI.XXXIII pp.61-63
10	do (copper plate record)	do	25th year of king's reign Śrāvaṇa Śukla, 15 (c.565-590)	do	Issued from victorious Pṛithvī-parvata, mentions Bhōjakas, Āyuktakas and sthāyins. Donated land was located in kupalakaṭa-dēśa. The charter was written by Buddha-dāsa of Kāmbōja gōtra. Its executor was Nidhivara.	EI.XXXIII pp.63-64

1	2	3	4	5	6	7
11	Honnavar (copper plate inscription)	Chitrasēna	1st regnal year of king	Sanskrit	Records Buddhist grant by Kaikēya Chitra sēnakella, from the victorious Aṁbudvīpa. The donated land was in Nāpitapalli.	CKI No.26 pp. 102 104
12	Kekkar, Honnavar Taluk: stone called 'Arekal-Para-mēśvari' in Halemaṭhahittalu	Aṇṇeyarasa	c.8th century A.D.	Kannaḍa	Mentions Aṇṇeyarasa, lord of Paivegunda-pura, administering the land between Kaḍatōke and Śivalḷi jointly with Dantiga, Chuṭṭa, Rāja, Baṇḍiga and Koṭiga, Aṇṇeyarasa is described as Siṁha-dhvaja, Siṁha-lāñchana.	PKRBP 1941-46 p.5
13	Haladipur Honnavar Taluk: (copper plate inscription)	Gōpāladēva	c.8th century A.D.	Sanskrit and Kannaḍa	Gōpāladēva, described as Vikramāditya Satyāśraya Prithuvīvallabha Pallavarāja. son of Chaṇḍamahāsēna, and as Payvegunda-puravarādhīśvara, granted share of the village Kasaṁpalli, with certain incomes, to Singitale-Panyara of Harita gōtra.	EI.XXXI pp.173-79

1	2	3	4	5	6	7
14.	Kekkar Taluk Honnavar: A Pillar in Ammanavara temple	..Kāma II	Śaka 1000 =A.D. 1078	Kannaḍa	Refers to Paḍavaḷa Nandi with the titles Pañchamahāsabda-Mahāsāmantādhipati-Mahāprachaṇḍa, Daṇḍanāyaka, Mattaḷe Siṅgha, Saṅgrāma Garuḍa, etc. who died in Gokarna. Further refers to Padavala Buddha, grandson of Paḍavaḷa Nandi. Records setting up of stone in memory of Paḍavaḷa Hācha, who had died in a fight. Written by Kēśava.	DLSCI. 1941-42 No.17 Supra.No.1 pp.331 34
15	Kekkar Honnavar Taluk: A Pillar in Ammanavara temple	.. Kāma II	Śaka 1002, Siddhārthi, Āśvayuja Su.Pañchami Vaḍḍavāra =1079 A.D.	do	Contains euology of Marasinga, heggaḍe of Kāmadēvarasa. His enemies having put bad words about him in the ears of Nāgavarma, the latter killed Mārasiṅga. His wife Honnabbe Heggaḍati, Gōnu and Mēru got made the stone. Made by Nandiōja, son-in-law of Lakkaṇōja of Aṅkōle.	DLSCI. 1941-42 No.20 Supra No.2 pp.335 39
16.	Haladipur	Kāma II	Śaka 1002,	do	Refers to Ponnavura-puravarādhīśvara	DLSCI.

1	5	3	4	5	6	7
	Taluk Honnavar: A Pillar in Chandesvara temple		Siddhārthi Aśvayuja, Su.Vaḍḍa-vāra =Tuesday, Sep.3 1079 A.D.		Kāmadēvarasa and Gōkarṇa-puravarādhiśvara Nāgavarmarasa. The former beseiged the fort at Honnāvara occupied by Nāgavarma and conquered it. In the battle for the fort constructed by Jayakēśidēva, Mudduga-haḷiyita gained heaven. His wives Buta-bbegelluti and Ajjamagella of Māmbaḷi got made the stone. Written by Sēnabōva Śrīdharayya. Jakka, son of Nāgōja of Dīḷūr, carved it.	1940-41 No.20 KB Vol. XXII/4 Supra. No.3 pp.340-42
17	Kekkar, Honnavar Taluk: A Pillar in Ammanavara temple	..	(c.11th century A.D.)	Kannaḍa	States that Mahāmaṇḍalēśvara Ponnāvura-puravarādhīśvara Kāmadēvarasa and Gōkarṇa-puravarādhīśvara Nāgavarmarasa fought a battle in Ballāḷa-bayalu, in which Badamma of Jalavaḷḷi gained heaven. Piriya Heggaḍe Hācha got made the stone. Written by Sandhivigrahi Haivaṇayya. Ponneyarasa made it. Pillar set up by Aytavarma.	DLSCI, 1941-42 No.33 Supra. No.4 pp.343-45

1	2	3	4	5	6	7
18 ✓	Dharesvara Kumta Taluk: stone slab in Dhārēśvara temple	..	Śaka 1005, Rudirō dghāri, Āshādha, Śu. Pañchami, Ādivāra =1083 A.D.	do	Paṭṭabbarasi, senior queen of Haivaṇarasa granted two agras for the benifit of the god Dhārēśvara. Some more grant for god Kēśava.	DLSCI. 1941-42, No.18 Supra. No.5 pp.346-47
19	Kadatoka Honnavar Taluk: Stone slab in Svayambhu temple	..	(11th century A.D.)	do	Introduces the Mahāmātya Prabhu Sarbādithya of Kaḍatōke. Seems to register grants in Hāruvakere in cash and kind to god of Kaḍatōke by Bhōgaverggaḍe sarbhāditya of Jalavaḷi. Written by Kēśava, son of Chandra.	DLSCI. 1941-42, No.39 Supra, No.6 pp.348-50
20	Balligave Shikaripur Taluk; Shimoga Dist; Slab in Kēdārēśvara temple		Śaka. 1034 =1112 A.D.	do	Begins with invocation to Lakuḷīśa. Refers to reign of Chālukya emperor Vikramāditya VI, ruling from his capital at Kalyāṇa. Further introduces the family of the Pāṇḍyas in Haive region of Koṁkaṇa to which Kāma belonged. His descent is given. At the request of king	EC. VII sk.99

1	2	3	4	5	6	7
					Tribhuvanamalla Kāmadēvarasa, Govinda to make a grant, Gōvinda, the subordinate of Anantapāla, purchased a land from the local merchant after payment and made it over to Sōmēśvara Paṇḍitadēva, the priest of the temple of Dakshiṇakēdārēśvara. Composed by Mallikārjuna Bhaṭṭa of Gobbūru.	
21	Tumbolli Honnavar Taluk; Slab in Vishṇu temple	Mallidēva II	Śaka 1062 Kannaḍa Raudra Saṁvatsara pushya Śu. 13 Thursday Uttarāyaṇa, Saṁkramaṇa		See Supra. pp .351-64	KB. Vol. XXIII/1 Supra. No.7 pp.351-64
22	Gundabala (Mutta) Honnavar Taluk; Stone in Ammanavara	Tribhuvana malla Mallidēva II	Śaka 1063 Kannaḍa Dundubhi Saṁvatsara Pushya Su. Pañchami		See Supra. pp. 365-73	KB.XXII/3 Supra No 8 pp.365-78

1	2	3	4	5	6	7
	temple		Adivara =1141 A.D.			
23	Gundabala Honnavar Taluk; Stone in Makkibēṇa	Tailapadeva	12th century A.D.	do	Begins with invocation to Śaṁbhu and Varāha form of Vishṇu. Mentions king Tailapadēva. Traces the genealogy from king Chandra I to Mallidēva I. Remaining part is lost.	SSS. pp.8891
24	Gundabala Honnavar Taluk; Stone in ruined temple	--	Śaka 1063 Dundhubhi Saṁvatsara Pushya Śu. Pañchami Ādivara Uttarāyaṇa Samkramaṇa =1141 A.D.	do	Begins with praise of Jinaśāsana and Chandraprabha. Then gives the genealogy of Sōmavaṁśa from Chandra I to Mallidēva. Records grant made for god Ādinatha of Jaina basadi at the capital Vijayapura. Other details lost.	Supra. No.9 pp 379-82
25	Gundabala Honnavar	--	--	do	Mentions that the image was got installed by Mallidēvarasa, son of Nāgaladēvi, who	Supra No 10 pp 383-84

1	2	3	4	5	6	7
	Taluk; Pedastal of Tīrthaṅkara image in Ammanavara temple				was the daughter of Haivaladēvi, the disciple of Chārukīrti-Siddhānti dēva of Surasthagaṇa of Mūlasaṁgha.	
26	Gundabala Honnavar Taluk; Another pedstal inscription in same place	--	--	Kannaḍa	Mentions Mēgha Pāshāṇa Gachchha of Kāṇūrgaṇa of Mūlasaṁgha.	Supra. No. 10 pp.383-84
27	Aḍatāre, Kumta Taluk; stone standing near a ruined Īśvara temple	Tailavarmadēva of Paṭṭaṇa	Śaka 1089 Sarbajitu Saṁvatsara Bhādrapada Śu.Saptami	do	See supra. pp.385-88	Supra.No.11 pp.385-88

1	2	3	4	5	6	7
			Budhavāra Aug. 23, Wednesday =1167 A.D.			
28	Aḍatāre Kumta Taluk; Same above	do	do	do	See Supra. pp.389 92	Supra No.12 pp 389 92

CHIEFS OF GŌKARṆA

1	2	3	4	5	6	7
29	Bavikeri, Ankola Taluk; Pillar on the road side	Nāgavarmarasa	Śaka 1035 Vikṛiti, Phālguṇa Śu.10 Thursday =	Kannaḍa	Records death of Rakkasarida, son of Asagarida, in a fight at Aridageri, when Mahāmaṇḍalēśvara Nāgavarmarasa was ruling. The martyr's son Ganukavarida set up the memorial stone. Sēnabōva Revanayya composed the record and	ARSIE 1949-50 Ap.B No.133

1	2	3	4	5	6	7
					Goravōja engraved the same.	
30	Kadabala Sirsi Taluk; Hero-stone lying in a wetfield new village	Nāgavarma	12th Century A.D.	do	Relates that Korttiga, son of Kālāchāri Barma fought bravely and died in the battle when Mahāmaṇḍalēśvara Jokki-dēvarasa marched forth towards Haive against Nāgavarma.	ARSIE 1939-40 Ap.E No.39

DYNASTY: KADAMBAS OF CHANDĀVARA

1	2	3	4	5	6	7
31	Chandavara, Honnavar Taluk; Hero stone out side the fort	Mahāmaṇḍalēśvara Tribhuvana Biradēvarasa	Bahu-dhānya, Chaitra, Śu.8 Wednes-day =1219 A.D April 23, Tuesday	Kannada	Refers to expedition of Biradeva against Mallidēva of Gutti and the battle fought between them at Sūleyagēri. The tax collector (hejjuṅkakāra) Sōmeyanāyaka and the servant of the senior minister Nāraṇa-sandhigiri fell fighting.	DLSCI 1941-42, No.37

1	2	3	4	5	6	7
32	Chandavara Honnavar. Taluk: stone in Masurkar's compound	Tribhuvanamalla pratapa-Vīra Bīradēvarasa	Śaka 1146 Svabhānu Chaitra, Su.11 Bhṛiguvāra =1223 A.D. April 13	do	Invokes god Nṛisiṁha. States that Kīrtinārāyana-daṇḍanāyaka consecrated Paripūrṇa Yōga-Nṛisiṁhadēva temple. Land grants by Kadaṁba Chakravartti Bīradēvarasa for the daily food and offerings to the deity.	DLSCI 1941-42, No.38 JES Vol. XI, pp. 88-44
33	Hebbarnakere, Honnavar Taluk: Hero-stone stone behing Uppale temple	Vīra-Kāvadēva	3rd regnal year of the king =1236 A.D.	do	Mentions death of a hero, who fell fighting at Chandāvara. One sumano-ramanarkada Dēvarasa is also mentioned. The Śeshakriye of hero was performed by Sēnabove of Hebbāra(dakē)ri who set up the stone.	DLSCI 1941-42, No.22
34	Kabragi Kumta Taluk: stone in Kēśava temple	Vīra-Kāvadēva I	12th regnal year of the king Viśvāvasu Vaiśāka, Śu.3 Sunday =1245 A.D.	do	Begins with invocation to Śiva. Records the grant of village Kabragi to god Mahābala by king Kāvadēva and Nārāyaṇa-daṇḍanāyaka. Also mentions Taḷādhikāri of Gōkarṇa, Mādayya of Dhūlikhēḍa, Hebbārva Vaidya, Benneya	Supra.No.13 pp. 393-97

1	2	3	4	5	6	7
			April 29, Sunday		Hebbāra, Hebbāra of Kaidāḍi, Hebbāra of Teṅgak and Hebbāra of Gaḍigāri.	
35	Gokarna Kumta Taluk: (copper plate inscription)	Vīra-Kāvadēva I	Śaka 1177 Rākshasa Māgha, Su.15 Guruvāra =1256 A.D. January, 13, Thursday	Kannaḍa	Traces the genealogy of the ruler from Vīra (grand father) through Taila (father). Kāmadēva is described as the paschima-samudrādhipati (lord of the western sea). Registers grant of land by the king to Ahityāgni Mahēśvara Bhaṭṭa of Viśvāmitra Gōtra and others at Agrahāra Mūrūru.	EI.Vol. XXVII pp.157-163
36	Katgal Kumta Taluk; stone behind the Katgal High School	Śrī-Kāmadēva I	Śaka 1178 Anala Saṁvatsara Amavāsye, Sōmavāra =1256 A.D. March 28 (week day was Tuesday)	do	States that Śrī Kāmadēva of Kadaṁba family, grandson of Vīradēva and the ruler of Haive and Banavase kingdom, while in Chandrapura, made Saṅgaḍi a Brahmapuri and handed over to Sankarupadhyāya and other Brāhmaṇs Text is in both Kannaḍa and proto-Malayāḷam characters.	Supra No.14 pp.398-400

1	2	3	4	5	6	7
37	Kambalikoppa Sagar Taluk: Shimoga Dist:	Kāmadēva I	c.1260 A.D.	do	Mentions Kadaṁba-chakravarti Kāvadēva, son of Tailapadēva of Chandāvara and his subordinate Sāntara chief Bommarasa, son of Bīrarasa	EC.Vol. VII,sg p.259
38	Gokarna Kumta Taluk: Uma-Mahesvara Prabhāvali inscription	Tribhuvanamalla Kāvadēva I	..	do	Mentions king Tribhuvanamalla Kāvadēvarasa, who gave land grant to the Kuṁbhēśvara. Introduces Dēvarasa, who also made land grant to Kuṁbhēśvara temple.	JKU Vol.XXIII pp.39-43
39	Mallapura Kumta Taluk: Hero-stone Gaṇapati temple	Vīra-Kāvadēva II	56th regnal year of the king Sarvadhāri Śrāvaṇa. Su.13 Thursday =1288 A.D. July 13, Tuesday	do	Refers to a raid on Chandāvara made by Nāraṇadēvarasa, chief of the Sēüṇas (Sēüṇara Nāyaka?) and the death of Vīra-Kāvadēvarasa in an encounter with Sēüṇa chief.	DLSCI 1941-42 No.29 Supra No.15 pp.401 402
40	Ounsalli Honnavar	Kāmadēva III	Raktākshi Phālguṇa, Su.4	Kannaḍa	Records death of Kōṭiyabbe, wife of Sōvaṇa Sandigriya, son of Mayalu	DLSCI 1941-42

1	2	3	5	5	6	7
	Taluk: Nishidigal in Subrahmanya temple		Sunday =1325 February Sunday 24		Nāgeya Sandivigrahi, by Samādhi.	No.21
41	Chandavar Honnavar Taluk; stone in Kamplera temple	Vīra-Kāvadēva III	1st regnal year of king, Krodhana, Māgha Śu.1, Sunday =1326 A.D. January 6, Monday	do	Only introduces the king. rest is effaced.	DLSCI 1941-42 No.31
42	Ounsalli Kumta Taluk; Hero-stone in Subramanya temple compound	Vīra-Kāvadeva III	Kshaya, Chaitra Su.10. Saturday =1326 A.D. March 14 Friday	do	Badly effaced. Records the heroic death of some warriors on the side side of the Kadamba king	DLSCI 1941-42 No.23
43	Ounsalli Kumta Taluk;	Vīra-Kāvadēva III	8th regnal year of king Śrīmukha	do	States that the king was the worshipper of god Mahābalēśvara of	DLSCI 1941-42

1	2	3	4	5	6	7
	Vīragal in Subramaṇya temple compound		Chaitra ba.5, Saturday 1334 A.D.March 26 Saturday		Gōkarṇa	No.24
44	Gokarna Kumta Taluk; Hero-stone in the village	Kāvadēva III	14th regnal year of king, Vikrama, Mārgaśira Śu.15, Monday =1340 December 4 Monday	do	States that a maṭha was constructed at Dhārēśvara kshētra in Gōkarṇa and land endowed for that to the preceptor Purushottama-puri Śrīpāda and his disciple by the king	ARIE 1939-40 No.110
45	Uppale, Hebbarnakere Honnavara Taluk; Hero-stone stone in front of Uppale	Kāvadēva IV	Sarvadhāri, Māgha, Su.10, =1349 A.D. February 19 Thursday	Kannada	Refers to a battle which issued due to the raid on Kaḍave in Naḍimbanāḍu by Kōṭiyarasa of Nagire, and records the fall of a warior of Sativalli. The stone was set up by Mabu, son of Sāteya-nāyaka.	DLSCI 1941-42 No.26
46	Uppale,	Kāvadēva IV	Sarvadhāri,	do	Records that Kōṭiyabbe, wife of ..	DLSCI

1	2	3	4	5	6	7
	Hebbarnakere Honnavar Taluk; Nishidigal near Uppale temple		Māgha, Śu.10 Sunday =1349 A.D. February 28 Saturday		bavana Sandigiri and daughter of Kōṭisandigiri, died in the battle specified above.	1941-42 No.27
47	Uppale, Hebbarnakere, Honnavar Taluk; Hero-stone in front of Uppale temple	Kāvadēva IV	Sarvadhāri, Māgha, Śu.1 Saturday =1349 A.D. February 19 Thursday	do	Refers to a battle which issued due to raid on Kadave in Naḍimbanāḍu by Koṭeyarasa of Nagire. Venkaheggaḍe of Sātavaḷḷi died Marayalivu.	DLSCI 1941-42 No.25 Supra
48	Konalli Kumta Taluk; Hero-stone in Kōnēśvara temple	Kāvadēva IV	24th regnal year of king, Vikṛit, Pushya Śu.7, Sunday =1350 A.D. December 6 Monday	do	States that Kōṭeyarasa of Nagire attacked Konalli after Kāvadēvas raid and that warior Tammanāyaka belonging to Vottugana-baḷi fell fighting in its defence.	DLSCI 1941-42 No.28 Supra No. 16 pp.403-404

1	2	3	4	5	6	7
49	Ankola Ankola Taluk: Broken slab in the fort near Hanuman temple	Basavidēvarasa III	(c.14th century)	do	Mentions the joint rule of the Pratāpa-Kadaṁba-chakravartti Kāvadēvarasa of Haive. The rest is effaced.	KI.Vol.VI No.78

DYNASTY: CHIEFS OF NAGIRE

1	2	3	4	5	6	7
50	Kaikini Bhatkal Petha Bhatkal Taluk; Hero-stone near Jain Basti	Kēśavadēva Oḍeya	Śaka 1303 Durmati ? =1381 A.D.	Kannaḍa	Introduces the imperial ruler (Haiva) rāya Dēvarāya Oḍeya ruling over a kingdom bounded by four Oceans, and having such titles as Rāyarāja-guru and Rāya-vādipitāmaha. Haḍapada Nāgaṇṇa-oḍeya, is mentioned as his feudatory ruling over Haive and Koṁkaṇa from his capital at Honnāvara. States that Nāgaṇṇa-Oḍeya led an expedition against Mahāmaṇḍalēśvara Kēśavadēva Oḍeya of Nagire. In the encounter that followed one Jakkaṇṇa-	KI. Vol.I of 1939-40 No.34

1	2	3	4	5	6	7
					nāyaka, son of Bommanāyaka's son (Vodi)-saranāyaka, died giving a heroic front to the enemy. Bommaṇṇa nāyaka's son set up the stone to his memory.	
51	Gerusoppe Honnavar Taluk: stone slab near Nagaragēri Basti		Śaka 1314 Prajāpati Saṁvatsara Kārtika, Śu. Pañchami Ādityavāra Sunday, 20th October, 1392 A.D.	do	Records the death of Rāmakka, wife of Yōjanasetṭi. Rāmakka is said to have built a Chaityālaya of Ananta-tīrtha in Gerusoppe. Her genealogy is also given. Also records death of Māṇikaseṭṭi, father of Rāmakka	**MAR.** 1928 No.109
52	Kaikini Bhatkal Petha, Bhatkal Taluk: Hero-stone	Haivarasa Oḍeya	Bahudhānya Saṁvatsara Pusya Śu.1 =Tuesday	do	The epitaph, of the reign of Vīra Harihararāya, states that the general Mahāpradhāna Maṅgapa-Daṇṇāyaka, taking an offensive on Tuḷu kingdom	**KI.** Vol.I of 1939-40 No.35

1	2	3	4	5	6	7
	near Jaina Basti		December 10 1398 A.D.		camped with an army at Bidire. Having overwhelmed the Chavaṭas he proceded to strike the enemy leaving behing an order to his soldiers to drive away the men of Mahāmaṇḍalēśvara Haivarasa. Tammanāyaka along with his father Rājaguru Jakkaṇāyaka and joined by the Chavaṭas, hastened to fight against the enemy and in the fierce encounter both father and son lost their lives. Tammanāyaka, the uncle, and Bommanāyaka, the younger brother of the deceased hero (Tamm nayaka), set up this hero stone to his memory.	
53	Kaikini Bhatkal Petha Bhatkal Taluk; Hero-stone	Haivarasa Oḍeya	Bahudhānya Saṁvatsara Pu.Su.1 =1398 A.D.	do	Belongs to the reign of Vīra-Harihararāya. States that the general mahāpradhāna Maṅgappa-Daṇṇāyaka taking an offensive on the Tuḷu kingdom	KI. Vol.I of 1939-40 No.36

1	2	3	4	5	6	7
	near the Jain Basti				camped with an army at Bidire. Having overwhelmed the Chavaṭas he rushed on leaving behing an order to drive away the men of Mahāmaṇḍa-lēśvara Haivarasa of Nagire, joined Chavaṭas, hurled against the enemies, and in the encounter that followed, the hero broke down by his valour the resistance of the army of Maṅgappa-Daṇṇāyaka and fell in the fight. Tammanāyaka, his brother, erected a hero stone to the memory of his brother.	
54	Nagarabasti Gerusoppe, Honnavar Taluk: slab near Jvālamālini temple	Maṅgarasa	Śaka 1323 Saturday, Ist lunar day of the bright half of Māgha in the year Vikrama (expired)	Kannaḍa	Records death of Maṅgarasa, chief of Nagirepura and son-in-law of king Haivarāya. Most of letters in the inscription are effaced and the relationship between king Honna and Baichaṇarāja cannot be ascertained.	MAR. 1928 No.111

1	2	3	4	5	6	7
			January 15, 1401 A.D.			
55	Kaikini Bhatkal Petha Bhatkal Taluk; Hero-stone near Jaina Basti	Saṅgīrāya Oḍeya	Śaka 1337 Manmatha Jyēshṭha Śu.3, Sunday =Sunday, 26 May, 1415 A.D.	Kannaḍa	Begins with Jaina invocation. Introduces Mahārājadhirāja, Rāja-paramēśvara, Dēvarāya-Oḍeya as the reigning sovereign and states that his feudatory Mahāpradhani Saṁkara-dēva-Oḍeya had encamped at Bhaṭkaḷ with his Tuḷu army in order to invade (to do rāja-kārya against) Hāḍu-vaḷḷi. Mahāmaṇḍaḷēśvara Saṅgīraya Oḍeya, son of Mahāmaṇḍalēśvara Haiva-rasa Oḍeya, encountered him with an army at Bhaṭṭakaḷa. In the scuffle that ensued between the two forces Mābunā-yaka son of Lōkanāyaka of Haligeri, fought heroically and died. The Tuḷu army appreciated his heroism. Mābu-nāyaka and fought on behalf of Mahā-maṇḍalēśvara Sangirāya Oḍeya of Nagire.	KI. Vol.I of 1939-40 No.40

1	2	3	4	5	6	7
56	Gerusoppe, Honnavar Taluk: slab in the compound of Kaḍebasti near Nagaragēri Basti	--	Śaka 1343 Wednesday Lunar day =Wednesday 8th January 1421 A.D.	do	Records grant of a plot of land valued at 4 honnus by Padmaṇṇarasa for the service of god Pārśvanātha and for the repairs of the temple for the peace of his departed mother Taṅgaḷadēvi. Provision for the worship of God Pārśvanātha was made by Padmaṇarasa. The donor was the son of Haivaṇṇarasa, the husband of Taṅgaḷadēvi, the sister of Kallarasa of Irandūr who was the son of the elder sister of Tammarasa, the Chief of Irandur, a contemporary of Saṅga-bhūpāla (Saṅgama). The last mentioned was son of king Aṁba, son of king Saṅga or Saṅgama, who is said to be son of Aṁbirāya and his wife Māṅikadēvi and descendant of king Kēśava, son of Taṅgaḷadēvi, a relation (bandave) of Maṅgabhūpa. Kēśava had married Mābalarasi,	MAR 1928 No.105

1	2	3	4	5	6	7
					sister of Haivaṇa and daughter of Maṅga. Maṅga married Jakkabarasi, daughter of Haivaṇa and Honnabarasi.	
57	Nagarabasti Gerusoppe, Honnavar Taluk: stone near Kaḍa Basti	--	--	do	Gives the names of some plots of land in connection with some grant. The name Arekāra Śivadēvaya of Magodase occuring at the end of the inscription is probably that of the donor.	MAR 1928 No.106
58	Nagarabasti, Gerusoppe, Honnavar Taluk: slab near Vardhamāna Basti	--	Ist lunar day of the light half of Phālguṇa in the year Tāraṇa (c.14th century)	do	This is a memorial stone set up to commemorate the death of Śāntaladēvi, daughter of Bommaṇasetti known also as Bommarasa and queen of Haivaṇṇa-rasa. Haivaṇarasa was the son of Maṅgarāja who was the son of Kāmarāja and Malliyabbarasi. Harihara-nṛipāla was another son of Kāmarāja. Malliyabbarasi was the daughter of king Honna of Gērusoppe. The	MAR No.110

1	2	3	4	5	6	7
					inscription records that the above Śāntaladēvi or Śāntakkarasi whose mother was Bommakka, daughter of Arasappoḍeya, died uttering the name of Jina at the time of death.	
59	Kaikini Bhatkal Petha Bhatkal Taluk: Hero-stone near the Pārśvanātha Basti	Kēśvadēva Oḍeya	Śaka 1341 Śōbhakṛit Ashāḍha ba.13 Wednesday 15, July 1422 A.D.	do	Begins with invocation to Gaṇādhipati Refers to the reign of Mahārājādhirāja Mahārāya Vijaya Bukkarāya and introduces his feudatory Mahāmaṇḍalēśvara, Haivarasa Oḍeya grandson Kēśavadēva Oḍeya of Nagire as ruling the country. Kēśavadēva Oḍeya marched against the kingdom of Saṅgirāya Oḍeya of Hāḍuvaḷḷi ensued between them at Asakeyanāyaka, met with valiant death. This hero-stone was set up by Saṅgaṇa nāyaka's elder brother Haivaṇṇa and his son-in-law Bamma-nāyaka.	KI. Vol.I of 1939-40 No.44

1	2	3	4	5	6	7
60.	Kaikini Bhatkal Petha Bhatkal Taluk: Hero-stone near Jaina Basti	Kēśavadēva Oḍeya	Śaka 1341 Śōbhakṛit Śrāvaṇa, Śu. Amavāse =Friday, August, 1423 A.D.	Kannaḍa	Commemorates the death of Tammanāyaka, a trusted servant of Mahāmaṇḍalēśvara Kēśavadēva Oḍeya of Nagire, in a fight with the enemies. States that Mahāmaṇḍalēśvara Kēśavadēva Oḍeya, grandson of Haivarasa Oḍeya of Nagire, marched against the kingdom of Saṅgīrāya Oḍeya of Hāḍuvaḷḷi and in the battle that took place at Asakeyataḷira, Tammanāyaka, son of Chavaḍa-nāyaka, met with a heroic death His three sons-in-law mentioned in the record set up the herostone.	KI. Vol.I of 1939-40 No.42
61	Kaikini Bhatkal Petha Bhatkal Taluk: Hero-stone near the Kaikini bridge	Kēśavadēva Oḍeya	Śaka 1345 Śōbhakṛit Śrāvaṇa. ba. Amavāse Wednesday =Wednesday 7	-do-	Refers to the reign of Vīra-Bukkarāya. Introduces Mahāmaṇḍalēśvara Kēśavadēva Oḍeya, sister's son (aḷiya) of Haivarasa Oḍeya, and Mahāmaṇḍalēśvara Saṅgīrāya Oḍeya of Hāḍuvaḷḷi. Refers to Tammanāyaka who fought	KI Vol.I of 1939-40 No.45

1	2	3	4	5	6	7
			July, 1423 A.D.		bravely when the two armies, evidently of Kēśavadēva Oḍeya and Saṅgīrāya Oḍeya, met on the battle field and died. Mābunāyaka, sister's son of Tammanāyaka, set up the memorial stone.	
62	Haduvalli Bhatkal Petha Bhatkal Taluk: Hero-stone in Maṭhada-basti	Kēśavadēva Oḍeya	Śōbhakrit Śrāvaṇa Kṛishṇa, 13 Wednesday, 4 August 1423 A.D.	do	Begins with invocation to Jaina. Refers to the reign of Vīra-Pratāpa Vijaya Bukkarāya-Oḍeya and introduces Mahāmaṇḍalēśvara Saṅgīrāya-Oḍeya, and Kēśavadēva-Oḍeya as a promoter of the family of Mahāmaṇḍalēśvara Haivarāja-Oḍeya, lord of Nagire and aḷiya Saṅgīrāya-Oḍeya. It appears that Haivarasa-Oḍeya led an expedition against Saṅgīrāya-Oḍeya of Hāḍuvaḷḷi, his forces being re-inforced by an army led by Kēśavadēva-Oḍeya and aḷiya Saṅgīrāya Oḍeya. In the battle	**KI.** Vol.I of 1939-40 No.46

1	2	3	4	5	6	7
					that ensued, a hero named Īsaraṇṇa-nāyaka fell fighting bravely on the side of Saṅgīrāya Oḍeya, where-upon Bommanāyaka set up a stone to the memory of the hero. The stone was made by Īsarāchāri, son of Kēśavāchāri (and) Māṇi-āchāri, son of Rāmāchāri.	
63	Kaikini Bhatkal Taluk: Hero-stone standing near Jaina Basti	Saṅgīrāya-Oḍeya	Śaka 1349 Plavaṅga Saṁvatsara Vaiśākha, Su.5 Thursday =Thursday 1, May, 1427 A.D.	do	Belongs to the reign of Mahārājādhi-rāja-Vīrapratāpa Dēvarāya Mahārāya. His feudatory Mahapradhāna Timmaṇa Oḍeya ruling from his capital Honnāvara over Haive, Tuḷu and Koṅkaṇa rājya, marched against Ummaramārakāla the chief of Hañjamāna merchants. Umma-ramarakāla of Honnāvara had some differences with Timmana-Oḍeya and consequently left Honnāvara and stayed at Kāsarakōḍ with his followers. He then sought the assistance Mahā-maṇḍalēśvara Saṅgīrāya-Oḍeya of	**KI.** Vol.I of 1939-40 No.48

1	2	3	4	5	6	7

Nagire requesting him to arbitrate between himself (Ummaramarkāla) and Timmaṇa Oḍeya. Saṅgīrāya deputed in this affair, his minister Saṅgava Kōṭī-śvaranāyaka together with thousand soldiers to Kāsarakōḍu. Timmaṇa-Oḍeya on the other hand, accompained by the mūruchāvadi (three stations) warriors of (kem) guti Honnāvara, treacherously attacked Kāsarakōḍu and behaved roughly with the females of the Haṅjamāna community. Kōṭīśvaranāyaka rising to the occasion opposed bravely the king's forces and rescued the males and females of Haṅjamāna community, including Ummaramarakāla and transporting them (to a safe place) by means of ferries. In the fight that ensued between himself and Timmaṇa-Oḍeya, Rājaguru Dēvaṇṇanāyaka was killed and Kōṭīśvaranāyaka fell bravely

1	2	3	4	5	6	7
					while driving away the warriors of the mūruchāvaḍi. His younger brother Aṇṇunāyaka after performing his brother's funeral rites set up this hero-stone, which was made by Māṇiyāchāri, son of Rāmāchāri.	
64	Mudabidure Karkal Taluk: Dakshina Kannada Dist: Gaddige Maṇṭapa in the Hosabasti, left	--	Śaka 1351 Saumya Saṁvatsara Māgha. Su. Pañchami, Guruvāra =1429	do	Begins with the invocation to Jina. Gives a detailed account of the genealogy of the Nagire rulers. After many kings who ruled Nagire, Honna-bhūpa, his aḷiya Kāma nṛpa, his brother Maṅga, his aḷiya Maṅga-rāja, his aḷiya Kēśavarāja, his aḷiya Saṅgama, his aḷiya Bhairava succeeded to the throne. Bhairava married Māṇikadēvi, daughter of Saṅgama. Also refers to the construction of Tribhuvana-Chūḍāmaṇi Basadi at Bidure.	SII Vol.III No.202
65	Mudabidure	-	--	Kannaḍa	Begins with invocation to Jina. Gives	SII

1	2	3	4	5	6	7
	Karkal Taluk: Dakshina Kannada Dist; on a pillar in Bhairadēvi-Maṇḍapa of Hosabasti				the genealogy of Nagire Chiefs. It tells that after many kings who ruled Nagire, Nāraṇaka, Nāgaṇaka etc, Honna Narēndra Kāma-nṛipa Māvarasa, Haiva-Narēndra, Saptamahīpāla, Kēśava-rāya, Saṅgama Bhairava, Immaḍi Bhairava, Sāḷuvamalla came to throne of Nagire.	Vol.VII No.207
66	Kaikini Bhatkal Taluk: Hero stone near Jain Basti	Saṅgīrāya Oḍeya	Śaka 1353 Virōdhikṛit Chaitra, Su.5 Wednesday =1431 A.D.	Kannaḍa	Introduces Rājādhirāja, Rājaparamē-śvara Vīra-pratāpa Dēvarāya Mahārāja of Vijayanagara Mahāpradhāna Lakhaṇa Oḍeya as governing the principality of Honnāvara. Bhairavadēva Oḍeya of Asakaḷi dissociated himself from Mahāmaṇḍalēśvara Saṅgīrāya Oḍeya of Nagire and joined Saṅgīrāya, the lord of Hāḍuvaḷḷipura, who however met his enemy along the boundaries of Kōṭa near Kaikini. In the battle that raged	KI. Vol.I 1939 40 No.50

1	2	3	4	5	6	7
					there one Jōganāyaka, son of Bommanāyaka of Halivani, fell fighting heroically on the side of his master Bhairavadēva Oḍeya. In the 5th section of the hero-stone, Mahāpradhāna Lakhaṇa Oḍeya is described as participating with Saṅgirāya Oḍeya of Nagire in a struggle to capture Hāḍu vaḷḷi. In a battle that was fought on the banks of a tank there. Īśvaranāyaka, son of Bommanāyaka of Nagire, fell fighting on the side of his master Bhairavadēva Oḍeya. Kēśavanāyaka and Māḷunāyaka, brothers of the hero, set up the stone to his memory.	
67	Kaikini Bhatkal Taluk; Hero-stone near Jain Basti	Bhairavadēva Oḍeya	Śaka 1360 Kāḷayuktākshi Saṁvatsara (Pu)śa. Śu.7 Guruvāra	Kannada	Begins with invocation to Ganapati. Belongs to the reign of Maharājādhirāja-Rājaparamēśvara Vīra Pratāpa Dēvarāya Mahārāya of Vijayanagara. Anantappā Oḍeya, his feudatory, was	KI. Vol.I of 1939-40 No.56

1	2	3	4	5	6	7
			=Thursday January 2, 1438 A.D.		administering from Honnavura. Haive, Tuḷu, and Koṅkaṇa rājya. He marched with his army over Nagire rājya from his military camp at Maṅki. Bhaira vadēva Oḍeya of Nagirepura marched on with a big army and encountered Anantappa Oḍeya at Maṅki. In the fight that ensued between the two forces, Tirukunāyaka, sister's son of Kōṭi-aṇṇanāyaka, a brave servant of Bhairavadēva, opposed the enemies and fell fighting.	
68	Kaikini Honnavara Taluk; Hero-stone under a mango tree near Kaikini Bridge	Mallirāya Oḍeya	Śaka 1394 Khara Saṁvatsara Āśvayuja Su.5 =Thursday September 19 1471 A.D.	do	Refers to the reign of Mahārājadhirāja Rājaparamēśvara Vīrapratāpa Immaḍi Dēvarāya Oḍeya's son Virūpākṣharāya. Introduces Mahāmaṇḍalēśvara Bhairavadēva Oḍeya of Nagire ruling in conjuction with his younger brother Mallirāya Oḍeya, over the kingdom of Nagire and Honnāvara. and	**KI.** Vol.I of 1939-40 No.61

1	2	3	4	5	6	7
					Mahamaṇḍalēśvara (Yindra) dēva Oḍeya of Hāḍuvaḷḷi, governing the kingdom of Hāḍuvaḷḷi. A reference is made to quarrel between the two brothers. Indradēva Oḍeya of Hāḍuvaḷḷi encount red the forces of Nagire led by Mallirāya Oḍeya. In the fight that ensued, Bommanāyaka, son of Dēsiga-nāyaka, born at Helaṁbe, a trusted servant of Mahāmaṇḍalēśvara Malli-rāya Oḍeya and sister s son of (Si)-vadēvatināyaka, displayed his heroism against the enemies and attained heaven. Kallakenāyikiti son set up this viragal to commemorate her brother s death. Baichāchāri. son of Kōtiṁja of Mudakkerisi. prepared the stone for being up for being set up.	
60	Kaikini Bhatkal Petha Bhatkal Taluk:	Devarasa Odeya	Saka 1404 La(Pla)va Chaitra, ba.4	do	Praise of Jina. Refers to the reign of Mahārājādhirāja Rājaparmēśv ra Vīrapratāpa Virupākshasarāya of	KI.I Vol.I

1	2	3	4	5	6	7
	Hero-stone near Jain Basti		Monday =Monday, March 19, 1481 A.D.		Vijayanagara and introduces his feudatory Mahāmaṇḍalēśvara Dēvarasa Oḍeya son-in-law of (brother-in law) of Sāḷva Mallirājēndra, as the governor of Nagire, Tuḷu and Haive rājya. Under the orders of Mahāmaṇḍalēśvara Dēvarasa Oḍeya, while Gopradhāna Kēsarikhāna, the Sultan of Bedire, was the administrator of Gōve, Nizamuddin Maluka joined by many ministers, marched with an army to Miḍije, through Gove. There a terrible battle was fought in which the brave warriors of Dēvarasa Oḍeya, namely Kalaṇṇa nāyaka encountered the Turka (Muslim) force. While they were returning successfully, carrying the spoils of the enemy, they heard the news that their master Gabhināyaka and Dēvunāyaka were captured, whereupon they hurled themselves against the enemy and fell	1939-40 No.62

1	2	3	4	5	6	7
					fighting in a hand to hand fight.	
70	Kaikini Bhatkal Petha Bhatkal Taluk; Hero-stone near Jain Basti	Dēvarasa Oḍeya	Śaka 1404 Plava Chaitra ba.4 Monday =Monday, 19 March, 1481 A.D.	Kannada	Obeisance to Ganādhipati. Refers to the reign of Mahārājādhirāja Rāja-paramēśvara, Vīrapratāpa Virūpāksha-rāya. His feudatory Mahāmaṇḍalēśvara (Dē)varasa Oḍeya was governing Tuḷu and Haiva rājyas from his capital at Nagire. Dēvanāyaka, younger brother of Ranagabhināyaka, the lord of the city of Aḍakekuḷi, was governing Haive rājya at the instance of Dēvarasa Oḍeya. A Mohammedan army (Turika Payadala) appears to have marched against Haive, Via Gove on which Dēva-nāyaka and his brother Rangabhināyaka resisted the enemy's attack and lost their lives.	**KI.** Vol.I of 1939-40 No.63
71	Kaikini	Dēvarasa Oḍeya	Śaka 1406	do	Damaged. Refers to the reign of	**KI.**

1	2	3	4	5	6	7
	Bhatkal Petha Bhatkal Taluk; Hero-stone near Jain Basti		=1484 A.D.		Paramēsvara, Vīrapratāpa Virūpāksha-rāya and introduces his subordinate Mahāmaṇḍalēśvara Dēvarasa Oḍeya, sister's son (aliya) of..... Rājēndra, ruling over Haive and Tuḷu rājyas from his capital Nagire.	Vol.I of 1939-40 No.64
72	Mudabhatkal, Bhatkal Taluk; stone in Ambalakatti	Chennarāja	...12 Sādhāraṇa Chaitra ba.11 Saturday =Friday, April 30, 1490 A.D.	Sanskrit	The epitaph records the death of Mahāmaṇḍalēśvara Chennarāja, younger brother of Haivarāja and son of Gururāyendra and Vīrādēvi. After a benedictory verse in praise of Jaina order, the record invokes the blessing of Jina on Chennarāja. Sāḷuvēndra makes a euologistic reference to his brother, Gururāya in point of fame, valour and religious zeal. Vīramāmbā, queen of Gururāya, built a beautiful mansion with halls (paṭṭasāla) and rooms fit for the residence of monks	KI. Vol.I of 1939-40 No.66

1	2	3	4	5	6	7
					in front of the Chaityālaya (basti) erected by Chennarāja. Next. the death of Dēvarāja, elder brother of Chennarāja, is mentioned. The record informs that Bhāmini of the Gaṅga family was the wife of Chennarāja. Describes at length the greatness of Chennarāya, son of Mahāmaṇḍalēśvara Gururāya-Oḍeya. Chennarāja knowing that his end was approaching, disregarded all earthly pleasures and concentrated himself on Jinēśvara. After the initiation ceremony (dīkshā) he took the Sallēkhana vow. He entered the city of Hari (Haripuri) i.e. died by prayōpagamana.	
73	Kaikini Bhatkal Petha Bhatkal Taluk:	Dēvarasa Oḍeya	Śaka 1416 Ānanda Kartika	Kannaḍa	Begins with an invocation to Anantatīrtha to confer blessing on Bhairaṇa. Introduces Mahārājādhirāja	KI.I of 1939-40

1	2	3	4	5	6	7
	Hero-stone near Jain Basti		Śu.5 =Monday November 3 1494 A.D.		Rājaparamēśvara, Mahāmaṇḍalēśvara Sāḷva-Dēvarasa Oḍeya ruling over Nagire-rājya, Haive, Tuḷu and Koṅkaṇa rājyas. Mahāmaṇḍalēśvara Sāḷva Dēvarasa-Oḍeya marched with all his forces against Mokaduṁba the viceroy (Vajira) of Suritala ruling over Gōve rājya who met Dēvarasa-Oḍeya with his army at Handinoṇa. Bayiraṇanāya (ka), son of Chaṭayanāyaka of Heguñji and grandson of Heriya Dēva(ka) nāyakiti of Abare, born at Kaikiṇi, devoted to the house of Nagire, marched against the enemies with all the insignia of battle such as Chinnada Kakkade and pierced the cavalry and infantry of Mokaduṁba and in the tumultuous fight that ensued Bhairaṇa lost his life. The hero-stone was set up to commemorate his death by his	No.67

1	2	3	4	5	6	7
					four grandsons viz. Timmanāyaka and Tammanāyaka sons of Kāḷuva Mudunāyaki, Vīranāyaka and Dēvarasa nāyaka, sons of Tammanāyaka of Nagire. The epitaph was got prepared by Timmaya son of Petala Timmanāyaka, a servant (baṇṭa) of Kāḷuvana Tammanāyaka of the fort of Govūra.	
74	Manki, Honnavar Taluk: Stone in Bole-basti	Dēvarasa II	Saka 1437 Bhava, Chaitra Śu.8, Sunday Pushya-Nakṣhatra =Sunday, April 2, 1514 A.D.	Kannaḍa	Records that Mallappa heggade erected a Chaityālaya at Maṅki at the instance of his guru Padmaprabhava, installed therein the image of Ananta-Tīrthaṅkara and endowed it with a landed estate. Immaḍi Dēvarāya Oḍeya named this Chaityālaya as Chitrakūṭa. Gifts were made by several individuals. Mallaṇṇa-heggaḍe erected in the same place another basti to Chavvīsa Tīrthaṅkaras and endowed it with land.	**DLSCI** 1940-41 No.62

1	2	3	4	5	6	7
75	Sirali Bhatkal Taluk: Hero-stone in the Mukha-maṇṭapa of the Maruti temple	Dēvarasa Oḍeya	Wednesday	Kannaḍa	Damaged. Records the death of a hero when Mahāmaṇḍalēśvara Dēvarasa Oḍeya of Nagire besieged the fort of Śirāḷi. A servant of Saṅgīrāya nāyaka named Timmanāyaka who was mudrahasta (carrier of seals) of Mahāmaṇḍalēśvara Immaḍi Sāḷva Kṛishṇadēvarasa Oḍeya was in charge of the fort.	DLSCI 1940-41 No.63
76	Malkod Honnavar Taluk: stone in the dilapidated Jain Basti	Dēvarasa Oḍeya	Śaka 1(4)39 Dhātu Jēshṭh Su.2, Vaḍḍavāra =1516 A.D.	do	Seems to register a sale-deed of an estate executed by the Chief Dēvarasa to Anjunāyaka, son of Maṇi Saṅga-nāyaka. Records gift of land made for hālu-dhāre etc, to the image of Chavvīsa-Tīrthaṅkara.	DLSCI 1940-41 No.66
77	Manki Honnavar Taluk: Hero-stone	Devarasa II	Śaka 14(4)1 Ya(ha?), Phālguṇa ba.10 Tuesday	do	Records that Immaḍi Dēvarāya attacked the Paraṅgadavaru of Gōve and that the latter opposed him at Maḍgōve. Records death of Tammanāyaka of	DLSCI 1940-41 No.65

1	2	3	4	5	6	7
	near Śāntināth basti		26 February 1516 A.D.		Mańki in the encounter.	
78	Kaikini Dhatkal Petha Bhatkal Taluk: Hero-stone in 'Honnehakkalu'	Immaḍi Dēvarasa Oḍeya	Śaka 1442 Vishu, Phālguṇa ba.3 =Thursday February 13 1522 A.D.	do	After invocation to vītarāga and Ananta-tīrtha, refers to the reign Mahārājādhirāja, Rājaparamēśvara Vīra Pratāpa Kṛishṇarāya Mahārāya, and introduces his feudatory Mahā maṇḍalēśvara Immaḍi Dēvarāya Oḍeya as ruling over the Nagire rājya and Haive, Tuḷu, Koṅkaṇa-rājyas. States that the Mahāmaṇḍalēśvara Immaḍi Dēvarāya made a march over Perṅgada Kapita (captian) of Gōve and engaged the army of Kapita-Mōhara in a battle at Maḍagōve. Vīrunāyaka, the hero of the battle, associated with his servants (Voleyakaras) and Hadana Heggaḍe died a heroic death while	KI.I 1939-40 No.69

1	2	3	4	5	6	7
					piercing the cavalry of Kapita Mōhara. Siraṇanāyaka set up this hero stone in memory of the deceased Vīrunāyaka	
79	Kaikini Bhatkal Petha Bhatkal Taluk: Hero-stone standing near Parsvanatha Basti.	Immaḍi Dēvarāya Oḍeya	Śaka 144(3) Vishu, Phālguṇa ba.3, Thursday February, 13 1522 A.D.	do	Begins with invocation to Gaṇapati and Anantatīrthēśvara. Introduces Kṛishṇarāja Rājaparamēśvara Immaḍi Dēvarāya Oḍeya as ruling Nagire rājya and Haive, Tuḷu and Koṅkaṇa rājya. This ruler set out with his army against the captain (Kapita) of Paraṅgya at Gōve and Hariranayora-navaru (of Gove) engaged him in battle at Maḍgōve. A hero named Tammināyaka, son of Tammunāyaka fell fighting heroically on the side of the Nagire ruler. Five of his nearest relatives set up the hero-stone to his memory. The stone was prepared by Timmayya, son of Petala	**KI**.I of 1939-40 No.68

1	2	3	4	5	6	7
					Timmanāyaka, servant of Tammanāyaka of Govura-kōṭe.	
80	Bastimakki, Bhatkal Petha stone near the Basti	Kṛishṇarāya Oḍeya	Śaka 1461 Vilaṁbi Jyēshṭha, ba.3 Thursday =Thursday 16 May 1538 A.D.	Kannaḍa	A composite record. First grant: After paying tribute to Jaina order, it invokes the blessing of Supārśva-nātha Jinēśvara on Kṛishṇarāya. States that two royal brothers of Nagire, named Sāḷva Dēvarāya and Saṅgirāya and their sister Padmalāṁbā who were born in the lineage of the king Māvarasa who had florished at Nagara. Mahāmaṇḍalēśvara Kṛishṇarāya Oḍeya "who gladdened the heart of Padmāṁbikā "was ruling over Haive Tuḷu-Koṅkaṇa and other kingdoms. Narasaṇṇa-adhikāri of Seṭṭibaḷi, son of Saṇṇinayara, installed the image of Supāriśva-Tīrthēśvara at the Chaityālaya constructed by him at Kaṇṇanabaḷira and made a land grant.	**KI**.III Pt.I. No.72 of 1939-40

1	2	3	4	5	6	7
					Second grant: Bhairu Heggaḍe, son of Maṇiya Saṅganāyaka. renovated the basti and made a gift of wet lant for the daily rituals of the temple in his name. Third grant: When Mahāmaṇḍalēśvara Sāḷuva Immaḍi Dēvarāya Oḍeya was governing Nagire rājya and Haive, Tuḷu. and Konkaṇa countries, he made a grant of land to the basti. Fourth grant: Gift of paddy made by Holeya-baḷiya Sātanāyaka.	
81	Kaikini Bhatkal Petha Slab standing in Pārśvanātha Basti	Kṛishṇadēvarasa Oḍeya	Śaka 1465 Śubhakṛit Saṁvatsara Bhādrapada ba.10 Sōmavāra =Monday 4 September	do	Begins with invocation to Jina. This is a composite record of several gifts made to Pārśvanāthadēva of the basti at Kaikiṇi. The record refers to the reign of Kṛishṇadēvarasa Oḍeya ruling over Haive, Tuḷu. Koṅkaṇa and other rājyas. The first grant refers to a provision made by Nēmichandradēva for	**KI. III** Pt.I, No.74 of 1939-40

1	2	3	4	5	6	7
			1542 A.D.		the milk bath (hālu-dhāre) of the Tīrthaṅkara image. out of the produce of the land purchased by him for the purpose. The second one was made by Pāriśvadēva, the pupil of Nēmichandra-dēva of the Balātkāraganaṇa for the god's milk bath. The third grant consisting of a piece of land below the plot of Nēmichandradēva previously endowed by him for the same basti, with a revenue of thirty-five honnus was made by Māvāji Immaḍi Dēvarāya Oḍeyaru. Several other gifts are also recorded among which two ladies viz. Gommaṭadēvi-nāya(ti), daughter of Kōṭi of Honnabaḷi and Yisaranāyakiti daughter of Sātusetṭi are mentio ed as donors of gifts.	
82	Murdēśvara Bhatkal Petha	(Kṛishṇa) dēvarasa	Kaḷi 4643 Śubhakṛit	do	When Mahāmaṇḍalēśvara (Kṛishṇa) dēvarasa Voḍeya governing Nagi e	**KI** Vol.III

1	2	3	4	5	6	7
	Stone built in the roof of the Murdesvara temple	Oḍeya	Chaitra, Śu.5 =Tuesday, 21 March 1542 A.D.		rājya, the Storeyed structure of the Nandimaṇṭapa in the temple of Murḍēśvara was constructed by the seven Jannis of Vayivaninādu, the people(nāḍu) of Yippaṭṇada baḷi and Malunāyaka of Kōṭūr.	Pt.I No.73 of 1939-40
83	Mavalli Bhatkal Petha Stone in "Honnechakkalu"	Kṛishṇa-oḍeya	Śaka 1470 Plavaṅga Jyēshṭha Śu.10 =Sunday 29 May, 1547 A.D.	do	After eulogising the Jina's order and salutation to Śaṁbhu, introduces Sāḷuva Kṛishṇarāja Oḍeya ruling over Nagire rājya, Haive, Koṅkaṇa and Tuḷu rājyas from his capital Gerusoppe in the Tuḷu country. Then it introduces certain Saṅga Bāṇasiga of Kaikiṇi and his wife Mallidēvi of Nagire. Saṇṇakka, daughter of Malligudi and Saṅga Bāṇasiga, was married to Malla-rasa-nāyaka. He erected a new Chaityālaya on the site purchased	KI.III Pt.I No.79 of 1939-40

1	2	3	4	5	6	7
					from Sambudēvaranāyaka, grandson of Siruga heggaḍe, at Māvaḷḷi, and installed the image of Pushpadanta Tīrthankara. He made a grant of land for the conducting of daily rituals and occasional services in the temple with the accompaniment of the musical instruments viz. the drum, the metal plate, and the conch. Finally it mentions some individuals made grant to temple for the worshipping of god.	
84	Mel-Manjguni Ankola Taluk: slab on the hillock of the	Kṛishṇadēvarasa Oḍeya	Śaka 1473 Sādhāraṇa Chaitra ba.30	do	Damaged, Refers to the rule of Mahāmaṇḍalēśvara Sāḷuva Kṛishṇa-dēvarāya Voḍeya ruling over Nagire Rājya, Tuḷu, and Koṅkaṇa and	KI.VI No.79

1	2	3	4	5	6	7
	Tara Jaṭiga temple		Monday =1550 A.D.		registers gift of lands etc. for the Chhatra in the maṭha built by him at (Madala)-hoḷe. Details are lost.	
85	Manjaguni Ankola Taluk: Slab above the Tari temple	Kṛishṇadēvarasa Odeya	Śaka 1473 Sādārana Chaitra ba.30 Monday =1550 A.D.	Kannaḍa	Mahāmaṇḍalēśvara Sāḷuva Kṛishṇa-dēvarāya made a grant of land and sites in the presence of god Mahābala of Gōkarṇa. The details of the grant are enumerated.	ARSIE 1957-58 No.336
86	Ulavari Ankola Taluk: Slab in a field to the north of the village	Kṛishṇadevaraya Odeya	Śaka 1473 Sādhāraṇa Āśvija ba.5 Bhāumavāra =Tuesday 30 September 1550 A.D.	do	Belongs to the reign of Sadāśivarāya. Sāḷuva Kṛishṇadēvarasa-Voḍeya was governing Nagire-rājya, Haive, Tuḷu, Koṅkana region. The village Uḷuvari which was under the control of the Sāḷuva Chief and the lands which were being enjoyed by Balugeya Pevapayya and others was transferred to Sadāśivarāya-nāyaka, son of Chauḍagauḍa of Keḷadi,	KI.VI No.70

1	2	3	4	5	6	7
					after receiving some amount. This was for making over the same as a gift to god Mahābala of Gōkarṇa for worship and offerings in the temple and for maintaining a feeding house. The gift was exempted from several taxes like Vosage, Asantāya, Kāṇike etc.	
87	Gokarna Kumta Taluk: Slab built in the wall inside the house of Hire Bhat	Krishṇadēvarasa Oḍeya	Śaka 147(5) Paridhāri Simha Guru-Pushya ba.30 Monday =1553 A.D.	do	When Saluva Krishṇadēvarasa Oḍeya was ruling over the provinces of Nagire rājya Haive, Tuḷu, Koṅkaṇa, etc. endowment of lands was made for the benefit of Maṭha rituals and other purposes such as charities in the renovated temple of Vaiśravaṇēśvara by Bhaṭṭakaḷa Gaṇapa Jōyisa and others having purchased the same from certain pontiffs and Bhaṭṭas.	ARISE 1939 40 No.113
88	Uppunda Kundapur	Chenna Bhairādēvi	Śaka 1484 Durmati	do	Refers to the rule of Chennabhairādēvi of Nagire, ruling over Haive, Tuḷu,	Vasantha Madhava

1	2	3	4	5	6	7
	Taluk: Dakshina Kannada Dist: (copper plate inscription		Saṁvatsara Māgha, ba.1 1562 A.D.		Koṅkaṇa etc. Mentions certain grants in the form of tax for the rituals of goddess Sri Śāntikādēvi. The grant was made over to Rāmachandratīrtha Śrīpāda, the desciple of Narasiṁha tīrtha Śrīpāda of the maṭha of Uppunda, by Chennabhairādēvi.	K.G. **Religions in Coastal Karnataka**
89	Uppunda Kundapura Taluk: Dakshina Kannada Dist: (copper plate inscription)	Chenna Bhairādēvi	Śaka 1486 Rudhirōdgārī Saṁvatsara Chaitra, ba.7 =1564 A.D.	do	Chennabhairādēvi ruling over Bhaṭkaḷ and other rājyas from her capital Saṅgītapura. Records grant of land in hoble, free of all imports, to Rāmachandra tīrtha Śrīpāda, desciple of Śrī Narasiṁha-tīrtha Śrīpāda of the maṭha at Uppunda.	Vasantha Madhava K.G. **Religions in Coastal Karnataka** pp. 157-58
90	Sirali, Bhatkal Petha Hero-stone	Immaḍi Sāḷva Kṛishṇa Dēvarasa	--	do	Damaged inscription. Records the death of hero when Mahāmaṇḍalēśvara Dēvarasa Oḍeya of Nagire besieged the fort of Sirali. A certain Timma-nāyaka, a servant of Saṅgirāyá-nāyaka	**DLSCI** 1940-41 No.63

1	2	3	4	5	6	7
	standing near Śāntinātha Basti				who was a mudrasta of Mahāmaṇḍalēśvara. Immaḍi Sāḷva Kṛishṇa Dēvarasa-Oḍeya was in charge of the fort.	
91	Jalavalli Honnavar Taluk. Stone in the dilapidated Jaina Basti	Kṛishṇabhūpāla	Śaka 1467, Krodhin Māgha, 13, Ādhivāra =Sunday 25, 1545 A.D.	do	Records the erection of Chaitya temple at Jalavalli. and the conceration of the image of Pārsva Jinēśa by Nāgappa Seṭṭi.	DLSCI 1940-41 No.70
92	Haladipur Honnavara Taluk: Hero-stone standing in "Jainamane"	Chenna Bhairādēvi	Śaka 1495 Śrīmukhi Vaiśākha Su.10, Sunday =Saturday, 11 April 1573 A.D.	do	Records that Narasappa Oḍeya of Biligi encroached upon the territories of Chenna Bhairādēvi and that a warrior named Dēvarāya Nāyaka of Haḷadīpura threw himself in a defensive battle and died fighting against the enemies. Gummaṇanāyaka, son or brother-in-law of the deceased, set up the stone in memory of the hero.	DLSCI 1940-41 No.67

1	2	3	4	5	6	7
93	Nagarabastikēri Gerusoppe Honnavar Taluk; Stone slab in the compound of Tirumale temple	Chenna-Bhairādēvi	Śaka 1520, Hēmaḷaṁbi Māgha, ba.5 1598 A.D.	do	Mentions the contstruction of a temple in Gērusoppe, the consecration of God Tiruveṅgaḷa or Tirumala in it, and the grant of some vrittis for the service of the same god by Timmappa Sēnabōva, son of Sāḷuva Sēnabōva and grandson of Karaṇika Mallarasa of Kāśyapa-gōtra and Ṛigvēda. The Vṛittis are said to be the village called Magada-haḷḷi close to Hevasa together with plots of wet land namely Sudi field with the sowing capacity of 25 mūḍes; Kaṇile Makki field; all these put together 36 mūḍes together with a coconut garden yielding annual produce of 400 nāḍupēṭe mūḍes.	**MAR** 1928 No.112

CHIEFS OF HĀḌUVALLI

1	2	3	4	5	6	7
94	Hogekere Sagar Taluk: Shimoga Dist: stone slab in compound of Pārśvanātha Basti	Sāḷuvēndra II	Śaka 1409 =1417-88 A.D. Śaka 1420 =1499 A.D. Śaka 1440 =1578 A.D.	Kannaḍa	Records grant of village Hogekere to Padmaṇa mantri by Sāḷuvēndra (II). Padmaṇamantri erected a Pārśvanātha Basti in that village for which he made grants in 1499 A.D. Probably again in 1440 A.D. at the order of Mahāmaṇḍalēśvara Indrasa Oḍeya of Saṅgītapura, further grant was made by Padmaṇa seṭṭi for the Jaina temple	EC,VIII No.163
95	Bidanur Sagar Taluk: Shimoga Dist: (copper plate)	Indarasa Oḍeya (II)	Śālivāhana Śaka 1413 Virōdhikratu Saṁvatsara Vaiśākha Śu.5 Ādivara =1491 A.D.	Sanskrit and Kannaḍa	Begins with invocation to Jina. States that when Mahāmaṇḍalēśvara Indrasa Oḍeya (II) ruling Bidiru nāḍu and other kingdoms from his capital Saṅgītapura, certain grants were made to the Jaina Basadi at Bidaruru, for the aṅgabhōga, naivēdya and daily offerings to Vardhamāna-śvāmi.	EC. Vol.VIII Sg.No.164

1	2	3	4	5	6	7
96	Mudabhatkal Bhatkal Taluk: Broken stone in the Śaṅkara nārāyaṇa temple	Gururāya Oḍeya	Śaka 1449 Sarvajit Mārgaśira Śu.5 Saturday =Saturday 7, December 1527 A.D.	kannaḍa	Begins with invocation to Jina Śāsana and Śambhu. Refers to the reign of Mahāmaṇḍalēśvara Paramēśvara Virapratāpa Kṛishṇarā(ya) ruling from Vijayanagara. When Gururāya Oḍeya, son of Saṅgirāya Oḍeya, was governing Bhaṭkaḷ and other districts from his capital Saṅgītapura. Īśvara temple was built at Bhaṭkaḷ by Kalpa Jōyisa, son of Siriyaṇa Jōyisa of Vasishṭagōtra, who made a grant of land for the offerings and decoration of the god and for the Chaitra, for feeding in the maṭha attached to the temple. A descendent of Kalpa-Jōyisa, named Dēvappa Jōyisa made a gift of land to the same temple after getting it detenanted (kulava-kaḍidu) by Mahā-maṇḍalēśvara Gururāya Oḍeya. Indarasa Oḍeya made over a gift of 21 mūde of paddy and money in cash to Kalpa Jōisa.	KI. Vol.III Vol.III No.70 of 1939-40

1	2	3	4	5	6	7
97	Kaikini Bhatkal Taluk: Hero-stone near Jain-Basti	Gururāya Oḍeya	Śaka 1452 Vikṛit Mēsha- Vaiśākha Kṛishṇa 10, Friday =Friday, 22 April, 1530		Begins with invocation to Ananta-tīrtha for blessings on Īśvaradēva. Introduces Vīrapratāpa Achyutarāya Mahārāya as the ruling sovereign and his feudatory Mahāmaṇḍalēśvara Gururāya-oḍeya as governor of Hāḍuvaḷḷi. Gururāya invaded the Nagire rājya which was being governed by Nagire puravarādhīśvara Immaḍi Sāḷuva Kṛishṇadēvarasa-oḍeya. In a battle on the open field near Nagire he overcame the enemy's forces and Gururāya Oḍeya losing his ground had to seek shelter under Īśvaranāyaka, son of Bommanāyaka and grandson of Kaluva Malanāyaka of Malavāvi, seized the Chinnada Kakkara and dashed against the enemies.	KI. Vol.III Pt.I No.71 of 1939 40
98	Mirjan Kumta Taluk: Slab now in	Padumala dēvi	Śālivāhana Śaka 1449 Vyaya	Kannaḍa	Refers to the reign of Vīra Kṛishṇa-rāya Mahārāya of Vijayanagara and Mahāmaṇḍalēśvara Padumala-dēvi Amma	KI. Vol.VI

1	2	3	4	5	6	7
	the museum of the Kannada Research Institute Dharwad		Āshādha, Śu.15 Sunday =Sunday, 24 June, 1526 A.D.	Kannada	governing Nagire rājya, Haive, Tuḷu, and Koṅkaṇa. States that Mahalappa-Sēnabōva, son of Gōpaṇa Sēnabōva, purchased land from Mahābalēśvara of Vardhamāna Samati of Kuṁṭe in Gōkarṇa kshētra for building a temple for god Raghunāthadēva, and a maṭha attached to it on that land. The same person, who purchased a piece of land from Padumaladēvi in the village Miḍije. made it over as a gift for worship and offerings in the temples of Raghu-nāthadēva, Mahādēva and Vināyakadēva.	
99	Uppunda, Dakshina Kannada Dist: (copper plate inscription)	Padumaladēvi	Śaka 1451 Mārga Śira 10 1528 A.D.	do	Refers to the reign of Vijayanagara emperor Kṛishṇadēvarāya under whose direction Mahāmaṇḍalēśvara Padumala-dēvi was ruling Nagire, Haive, Tuḷu, Koṅkaṇa with the headquarters at Honnāvara. The Prabhu Prajegalu of the Heggaḍihina grāma, granted land	Vasantha Madhava K.G. Religions in Coastal Karnataka p.149

1	2	3	4	5	6	7
					and 52 mūḍes of rice to Śrī Rāma-chandra Tīrtha Svāmi of Uppunda for performing religious rituals in the temple. Refers also to various forms of worship and different persons associated with the forms of worship there.	
100	Bhatkal Bhatkal Taluk: Hero-stone near Pārśvanātha Basti	Chennādēvi Amma	Śaka 1465 Śubhakṛitu Kārtika ba.15 Monday =Monday 23 October 1542 A.D.	Kannada	Belongs to the reign of Rājādhirāja Paramēśvara Vīrapratāpa Achutarāya Mahārāya under whom Mahāmaṇḍalēśvara Chennādēvi Ammanavaru, daughter-in-law of Dēvarasavoḍeya. was ruling over Hāḍuvaḷḷi, Bhaṭkaḷ and other rājyas from the capital Saṅgītapura. States that kapitamera of paraṅga laid a seige to Bhaṭkaḷ and having burnt the city marched on the palace. when Eṅkapa-nāyaka, brother of Nāraṇadēva-nāyaka, the aḷiya (sister's son) of Liṅga-nāyaka attached to the service	KI. Vol.III Pt.I, No.75 of 1939-40

1	2	3	4	5	6	7
					of Gururāya Oḍeya, stopped the Paraṅgadavar at the gate and piercing the enemy fell in the fight.	
101	Bhatkal Bhatkal Taluk: Hero-stone near Pārśvanātha Basti	Chennādēvi Amma	Śaka 1465 Śubhakṛit Kārtika ba. .15, Monday =Monday 23 October 1542 A.D.	Kannaḍa	Belongs to the reign of Achutarāya Mahārāya, under whom his feudatory Mahāmaṇḍalēśvara Chennādēvi-amma, daughter-in-law of Dēvarasa Oḍeya, was ruling over Hāḍuvaḷḷi, Bhaṭkaḷ and other Rājyas from her capital Saṅgītapura. States that Mahāmaṇḍalēśvara Chennādēvi Amma granted to Nāraṇadēva Nāyaka, sister's son of her officer named Liṅga-nāyaka, a land having the sowing capacity of ten and a half mūḍis of paddy, belonging to the palace, after having detenanted it from the previous tenants (kulava-kaḍiḍu). This grant was made in memory of the death of his brother Ye(ṅ)kappa who stood near the gate	KI. Vol.III, Pt.I No.76 of 1939-40

1	2	3	4	5	6	7
					of the palace to repel the attacks of the Paraṅyadavaru and fell fighting. It is stated that the land should pass to the female descendants as gift (Penniyedāna) or the male descendants by right of succession (yaṇdiye-mūla)	
102	Bhatkal Bhatkal Taluk: Stone in the Pārśvanātha temple	Chennādēvi Amma	Śaka 1468 Viśvāvasu Śrāvaṇa ba.8, Friday =Friday 31 July 1545 A.D.	do	Begins with invocation to Pārśvanātha. It is a composite record. Refers to the reign of Sadāśivarāya-Mahārāya. Mahāmaṇḍalēśvara Chennādēvi Amma, being very happy in the good will of the emperor, was ruling Saṅgītapura, Vṛittapura etc. The first grant recorded is in the name of... Seṭṭi, son of Dēvuseṭṭi, who was private secretary (narmasachiva) to Dēvarasa Oḍeya. The second grant is also a donation of land (Donor's name lost). The third grant refers to the shops of	KI. Vol.III Pt. No.77 of 1939-40

1	2	3	4	5	6	7
					Ambala which were once granted by Hallaru Seṭṭikāra samastaru for the daily worship of Pārśvanātha-svāmi of Hire-basadi in the name of Dēvarasa Oḍeya, grandson of Mahāmaṇḍalēśvara Dēvarasa Oḍeya. The fourth grant was made by (Mu)diyaṇa Bīrana Seṭṭi's sons whose names are given as Nāgappa Seṭṭi, Basavaṇa Seṭṭi's and Bommaṇa Seṭṭi, for ārādhanā to be made on every monday. In the fifth grant one Nāraṇa-nāyaka made gift of a land in the name of his brother Yeṅkappa nāyaka for various items of worship.	
103	Bhatkal Bhatkal Taluk: Slab in the museum of the Kannada	Chennadēvi Amma	Śaka 1468 Viśvāvasu Chaitra, Śu.5 Sunday, irregular	do	Records grant of tax-free land by the queen of Kētapayya of Bhaṭkaḷ, son of Chemnavarada-Chandapayya, a resident of Kuḍatiri in Gōverājya. The grant was made at the request of the donee	ARSIE 1965-66 No.367 Ap.B

1	2	3	4	5	6	7
	Research Institute, Dharwad		1546 A.D.		for worship in the temple of Nārāyaṇa-dēva built by him in the Bhaṭkaḷa sīme and for the feeding of Vaishṇavas.	
104	Bhatkal Bhatkal Taluk: Stone in the Pārśvanātha temple	Chenna-Bhairādēvi	Śaka 1471 Nala, Kārtika Śu.5 =Thursday 8 October 1546 A.D.	Sanskrit and Kannaḍa	It begins with invocation to Vardhamāna-Jina. Introduces Chenna-bhairava Mahādēvi, daughter-in-law of king Kṛishṇadēva and her minister Jetti nāyaka. Chenna-Bhairādēvi was administering Bhaṭkaḷ and other countries from her capital Saṅgītapura. Nāraṇadēva purchased some land from queen and donated to the temple of Vardhamāna for the decoration, offerings, food and milk-bath of Jina	**KI.** Vol.I No.80 of 1939-40
105	Bhatkal Bhatkal Taluk: Slab in the museum of the	Chennādēvi	Saka 1472 Saumya Vaiśākha, ba.8 Sunday	do	Gives genealogica account of the Sāḷuva family of Hāḍuvaḷḷi. States that a basadi was constructed by the ruler, named after her as Chenna	**ARSIE** 1965-66 No.365, Ap.B

1	2	3	4	5	6	7
	Kannada Research Institute, Dharwad		1549 A.D.		Chaitya, at Bhaṭkaḷ. Image of Vīra-Jina was also installed.	

CHIEFS OF BILIGI

1	2	3	4	5	6	7
106	Yiduvani Sorab Taluk: Shimoga Dist: Stone slab in the compound of Pārśvanātha Basti	Bhairava, the son of Muṇḍaṇa	Śālivāhana Śaka 1395 Nandana Samvatsara Vaiśāka Śu.13 =1472 A.D.	Kannaḍa	Praise of Jina. King Bhairava, son of Muṇḍana, was ruling over Hārguppa and Hebbailanāḍu region as subordinate of emperor Virūpāksha. Bhairava was an adrent disciple of Jaina ascetic Viśālakīrti Bhaṭṭāraka and made grants to Jaina basadis.	EC Vol.VIII (old) Sg.60
107	Mudabidre Kārkal Taluk:	Abhinava Bhairava	Dundubi Saṁvatsara	do	King Abhinava Bhairava named Harali Bailu grāma within the Chikkamāligе-	ARIE Ap.A.

1	2	3	4	5	6	7
	Dakshina Kannada Dist: (copper plate inscription)		Kartika Su.1		nāḍu as Gommaṭapura and donated a piece of land in that for performing religious ceremony at Belgoḷa	No.1
108	Mudabidre, Karkal Taluk: Dakshina Kannada Dist: (copper plate inscription)	Vīrappoḍeya	Śaka 1468 Viśvāvasu Kārtika Śu.1 Prathama Āshāḍha Su.10 =1546 A.D.	Sanskrit and Kannaḍa	Gives the genealogy of the chiefs of six generations. Records certain income from lands in the village Kunduginabayalu in the Chikkamāḷige nāḍu for worship in the basti called Tribhuvana Chūḍāmaṇi at Bidure by the chief. Also records a gift of a silver cup and of money for the provision of rice offerings to god Chandranātha in the same basadi in the name of Viramma, the wife of his uncle Timmarasa, by the same chief. Refers also to gift of money for the milk-bath of the deity in the name of Timmappa, son of Ghaṇṭoḍeya.	ARIE 1040 41 Ap.A No.2

1	2	3	4	5	6	7
109	Biligi Siddapura Taluk: Slab setup in the front of the Virūpāksha temple	Narasiṁha	Śaka 1493 Pramōda Chaitra, Su.6 =Sunday March 12 1570 A.D. Śaka 1493 Pramoda Prathama Bhādrapada Śu.15, Tuesday =Tuesday, Aug 15 1570 A.D.	Sanskrit and Kannaḍa	Gives the genealogy of the chiefs for three generations before him. Records the construction of the Virūpāksha temple along with gōpura, prākāra, maṇṭapa etc. by Vīrāṁbikā, the chief's mother, on the bank of river Sōmā and grant of paddy fields to the same god in order that merit may accrue to her deceased husband Vīrappa-Oḍeya.	**ARKRI** 1939-40 No.87 **ARIE** 1070-71 Ap.B, No.159
110	Biligi Siddapura Taluk: Slab leaning against the wall in the	Ghaṇṭaṇṇoḍeya	Śaka 1503 Vikrama Māgha, Su.5 Monday= 1581 A.D. Śaka 1515	do	Records construction of the Ratnatraya basadi, maṇḍapa, Chandraśālā etc. by Raṅgapparājoḍeya. Ghaṇṭēndra, son of Raṅgarājappoḍeya, installed image of Nēmīśvara, Pārśvanātha and Vardhamāna on the advice of Bhaṭṭā-	Uppangala Rama Bhat Kannada **Vaiyyākaraṇa Bhaṭṭā-kalaṅka**

1	2	3	4	5	6	7
	Ratnatraya basadi		Nandana Prathama, Āshāḍha Śu.10, Friday =1592 A.D.		kaḷaṅka on the first date. Records also grants of 443 Varaha, 1 haṇa and 3 Vīsa, derived from the incomes from nine villages, and lands yielding 300 khaṇḍuga of paddy and several other gifts (enumarated) for worship and maintenance. Further Ramādēvi, queen of Ghaṇṭēndra, constructed Gandhakuṭi basti for Śāntīśvara and made grant of Siddhāya income from Koppaḷa near Haleya Biḷigi for the milk-bath of Nēmīśvara.	pp.67-78 **ARIE** 1970-71 Ap.B No.157
111	Biligi Siddapura Taluk: Slab leaning against the wall in the Ratnatraya	Ghaṇṭēndra	Śaka 1515 Māgha Śu.5 =1593 A.D.	do	Gives the genealogy of Chārukīrti Paṇḍitāchārya down to the talented Bhaṭṭākaḷaṅka, honored by Ghaṇṭēndra. Bhaṭṭākaḷaṅka was proficient in the art of singing, ethics, prosody, astrology etc. It also gives the genealogy of the chief for eight	Uppangala Rama Bhat **Op.Cit** pp.79-89 **ARIE** 1970-71 Ap.B

1	2	3	4	5	6	7
	basadi				generations. Refers to construction of the basadi and the city at Biḷigi and the various grants made by Ghaṇṭēndra and his ancestors.	No.158
112	Siragalale and Horakoda grant (copper plate record)	Ghaṇṭēndra Oḍeya	Śālivāhana Śaka 1565, Svabhānu Saṁvatsara Jyēṣṭha, Śu.10 =17th May 1643 A.D.	Kannaḍa	Records the gift of some lands of specied boundary in Siragaḷale, Chikkabilala-halli, Horakōḍu, Hirikaiyasthaḷa, together with a wet field in front of the Matha in Siddāpura, yielding 60, 40 and 4 Varahas respectively, by Ghaṇṭevoḍeyar, grandson of Biḷigi Timmappa Voḍeyar, called Mahāprabhu of Pañchavaṇṇige Basavaliṅgadēva, disciple of Śāntabasavarāja dēva, who was a disciple of Kempanañjēḍēva, head of the Kūḍulūr maṭha for the service of the maṭha constructed by the granter in Siddāpura at the request of the grantee. The authorities of the maṭha were also allowed to	**MAR** 1923 No.107 pp.104-5

1	2	3	4	5	6	7
					carry free of toll ten bullock loads of 1) arecanut 2) rice 3) pepper 4) kacha 5) dry coconut 6) cloths 7) tobaco 8) paddy 9) salt 10) Fruits etc.	
113	Siddapura Siddapura Taluk: Slab standing in the compound of Vighnēśvara temple	Ghaṇṭēndra Odeya II	Śaka 1573 Khara, Ashāḍha Śu.5 Jan. 13 1651 A.D.	Sanskrit and Kannada	Begins with genealogical account of the chiefs of Śvētapurī or Biḷigi situated to the east of Gōkarṇa. States that the queen of Ghaṇṭēndra II got constructed the temple of Vighnēśvara Chandraśālā and sattra at Siddāpura and the deity was installed in the temple. Jaṭṭamma, the queen mother, made land grants to the temple and several Brāhamaṇas. These lands, situated in the two villages of Hanagibayalu and Chavuganahaḷḷi in Chikkamāhaḷigenāḍu, were received by the donor earlier from the ruling chief for this purpose.	KI. Vol.V No.73

1	2	3	4	5	6	7
114	Tirthahalli Shimoga Dist: (copper plate record)	Ghaṇṭe Ammāji	Śaka 1589 Prabhava Saṁvatsara Vaiśākha Śu.13 =Sunday 6th May 1666 A.D.	Kannada	Records that Ghaṇṭe Ammāji, daughter of Ghaṁṭe Oḍeya, son of Timmappa Voḍeya, son of illustrious Mahāprabhu Biḷigi Dēvappa, devoted to Śiva, granted to the Mahamahattu through Virūpākshadēva of Pinuguṇḍi, possessed of pure Śivāchāra, the village Nājūru, and Aramdnūra of the value of 500 varahas in the Biḷigi sīme.	**MAR** 1943 No.39
115	Kakanakuli Shimoga Dist: (copper plate record)	Sōmaśēkhara Nāyaka	Śaka 1600 Kāḷayuktākshi Saṁvatsara Jēshṭha, Śu.10 =20th May 1678 A.D.	do	Sōmaśēkhara Nāyaka, son of Śivappa Nāyaka and grandson of Biḷigi Ghaṇṭe Voḍeya made land grant valued 12 Varahas in Kākanakuḷi to Basavaprabhudēva, disciple of Śāntadēva, head of Āḷāḍi-maṭha for the service of the matha to be constructed on	**MAR** 1923 No.101

1	2	3	4	5	6	7
					the bank of the Śarāvatī.	
116	Gokarna Kumta Taluk: (copper plate record)	Sōmaśēkhara Nāyaka	Śaka 1608 Krōdhana Chaitra ba.12 =1668 A.D.	Kannada	Records an endowment of money to be derived annualy from several sources by the chief for the performance of various services to the god Mahābalēśvara of Gōkarṇa.	**ARIE** 1940-41 Ap.A No.17
117	Sirsi Sirsi Taluk: (copper plate record)	Sōmaśēkhara Nāyaka	Śaka 1631 Virōdhi Phālguṇa ba.5 =1709 A.D.	do	Records a gift of land belonging to the subrub Bāḷgaṇi alias Chennamallā-māmbapura of Beḍakaṇigrāma by the queen Chennamallammāji to Basava-liṅgadēva of Uppinahaḷḷi.	**ARIE** 1939-40 Ap.A. No.7
118	Siddapura Siddapura Taluk: (copper plate record)	Sōmaśēkhara Nāyaka	Śaka 1638 Manmatha Māgha. ba.10 =1716 A.D.		Records a gift of land in Chikka-Bilihaḷḷi in Gutti vēnthe (subdivision) in Banavāsi-12000 to Mallikārjunadēva son of Sātēnahaḷḷi Mallappadēva, by Chennamallammāji and Sōmaśēkhara Nāyaka Mahāprabhu of Biḷigi	**ARIE** 1939-40 Ap.A, No.13

1	2	3	4	5	6	7
119	Siddapura Siddapura Taluk: (copper plate record)	Sōmaśēkhara Nāyaka	Śaka 1692 Virōdhi Śrāvaṇa Śu.6 Monday =1770 A.D.	do	Records gift of land in Siruvaḷalige and the appropriation of its revenue for the expenses of worship, offerings and car festival in the temple of god Gaṅgādharēśvara at Siddāpura by Biḷigi Sōmaśēkhara Nāyaka.	ARSIE 1939-40 Ap.A. No.12
120	Siddapura Taluk: (copper plate record)	Sōmaśēkhara Nāyaka	Śaka 1692 Virōdhi Śrāvaṇa Śu.10 =1770 A.D.	do	Records gift of the customs duties on all articles of merchandise passing through the nāḍu by the chief, the Mahānāḍu, Settis etc. for the rathōtsava of god Gaṅgādharēśvara near Haḷitakaṭṭe at Siddāpura.	ARSIE 1939-40 Ap.A No.14

DYNASTY: CHIEFS OF SŌNDA

1	2	3	4	5	6	7
121	Hulekal	Arasappa	Hēvilaṁbi	Kannada	Refers to the reign of Virūpāksharāya	ARSIE

1	2	3	4	5	6	7
	Sirsi Taluk: Hero-stone setup at the Edabḍala Katte in the forest near the village	Nāyaka	Saṁvatsara The cyclic Year Hēvaḷaṁbi. =1418 A.D.		Records the death of a warrior named Bīra and erection of a hero-stone in in his honour by his people Sōdeya Arasappa Nāyaka, Duggaṇṇa Nāyaka, Māvanasiṅgha Nāyaka and Beṇṇu Nāyaka	1939-40 Ap.B No.24
122	Sonda Sirsi Taluk: Sati stone set up in the Hoskoṭe fort	Arasappa	Śaka 1354 Virōdhikṛit Chaitra ba.1 Thursday 1432	do	Refers to the reign of Dēvaraya Mahārāya ruling from Dōrasamudra and Vijayapura nelevīdu. Seems to record the death of Arasappa, son of Saṅkaṇa of Sōvade. together with his nine wives.	**ARSIE** 1939-40 Ap.E No.71
123	Sonda Sirsi Taluk: Rock in the bed of a river	Arasappa ?	Śaka Saṁvat 1400 Vikrama Pushya, Śu.2 =1478 A.D.	do	Indifferently written and damaged. Seems to record the death of a follower of Arasappa Nāyaka. Refers to Belagoḷa.	**ARSIE** 1939-40 Ap.E, No.10

1	2	3	4	5	6	7
124	Hulekal Sirsi Taluk: Hero-stone set up near the Rāmalinga temple	Arasappa ?	(Du)rmu(khi) Vaiśāka, Śu.11 c.15th century A.D.	do	Indifferently written. Details not clear. Mentions Sōdeya Arasappa-Nāyaka.	**ARSIE** 1939-40 Ap.E No.32
125	Honnehalli Sirsi Taluk: Slab built in the south well of the Narasimha temple in the Svarṇavalli matha	Arasappa II	Śaka 1478 Rākshasa 1555 A.D. 29 December	do	Records the rule of Arasappa Nayaka from Sōmadāpuri. Seems to record the setting up of an image of Narasimha by Rājēndra Bhārati, the desciple of Prakāśa-Tīrtha	**ARSIE** 1939-40 Ap.E No.16 **EI**.XXXIV pp.205 206
126	Hulekal Sirsi Taluk:	Arasappa II	Sarvadhāri Saṁvatsara 1561 A.D.	do	Records the death of Giriyaṇa nāyaka and his elder brother Yamananāyaka, son of Vodula-gauḍa of Māchagaraḍi, who were the followers of Immaḍi	**ARSIE** 1939-40 Ap.E No.78

1	2	3	4	5	6	7
					Arasappa Oḍeya of Sōde in the battle fought between Sadāśiva nāyaka and Arasappa Nāyaka.	EC.VIII sb.301
127	Sonda Sirsi Taluk: slab standing in a lawn near the Jaina matha	Arasappa II	Śaka 1419 Vibhava Māgha, Su.5 Monday =1569 A.D.	do	Records that Arasamma, daughter of chief Arasappa, made a gift of land for the maintanance of Satra in a matha at Sodapuri with the permission of the king. The chief is stated to belong to the Suryavamsa. Mention is made of the Senabova Timmarasa of the Kausika gotra and Asvalayana sutra.	ARSIE 1939-40 Ap.E No.76
128	Banavasi Sirsi Taluk: slab learning against the west prākāra wall in the Madhukēśvara-temple	Arasappa II	Śaka 1494 Prajāpati Vaiśāka ba.14 Tuesday =1571 A.D. May 22	do	Records a gift of land made by Arasādēvi-Amma and a son (name not given) of Immaḍi Arasappa Voḍeya the Mahā rabhu of Sōde to the temple of Narasiṁhadēva at Banavase at the instance of Raṅgappa-rājayya, son of Mahāmaṇḍalēśvara Rāmarājayya, Veṅkaṭādri-rājayyadēva.	ARSIE 1935-36 Ap.E No.121 SII. Vol. No.241

1	2	3	4	5	6	7
129	Sonda Sirsi Taluk: slab set up at a distance to the south of the Trivikrama temple	Arasappa II	Śaka 1504 Chitrabhānu Vaiśāka Śu.5 Wednesday =1582 A.D. May 7	Kannada	Belongs to the reign of king Veṅkaṭapatidēva Mahārāja of Vijayanagara. Gives details of the villages donated by śrī Vādirājatīrtha for the maintanance of Amratapaḍi, Nandādipti Nitya śribali, Paṅchaparva, Rathōtsava in sri Trivikrama temple. Last three lines in later characters give the information that the image of sri Trivikrama brought from Kasidesa was installed by sri Vādirāja tīrtha.	**ARSIE** 1939-40 Bk.No.75
130	Banavasi Sirsi Taluk: slab standing between the shrines of Madhukēśvara and Pārvatidēvi	Arasappa II Su.15	Śaka 1521 Śrāvana Śu.15 Sunday Lunar ecelipse =1598 A.D. August 6	Pali in Brahmi	Records the gift of land made by Mahāprabhu Immaḍi Arasappa Nāyaka of Sōde for the benefit of the temple of Madhukēśvaradēva at Jayantīpura.	**ARSI** 1935-36 Ap.E No.124 **SII**.Vol.XX No.253

1	2	3	4	5	6	7
131	Karasavalli Sirsi Taluk: slab set up in the village	Arasappa Nāyaka	Śaka 1525 Śōbhakṛit Jyēshṭha Śu.15 Saturday =1602 A D.	Kannaḍa	Partly damaged. Seems to record the gift of the village Kulusavaḷḷi by the chief to a certain Virūpaṇṇa.	**ARSIE** 1939-40 Ap.E No.46
132	Sonda Sirsi Taluk: Boulder called Basavana bande	Arasappa II	Vikṛiti Kārtika Śu.4 Thursday =17th Century	do	In characters about the 18th century A.D. Records the grant of a land by Arasappa Nāyaka made to the Nirāsi maṭha. At the top is given an invocation to Gurulinga.	**ARSIE** 1939-40 Ap.E No.72
133	Sonda Sirsi Taluk: Broken stone lying in the wet land of the Nirāsi-maṭha	Arasappa II	=18th Century	do	Indifferently engraved. Characters of about the 18th century A.D. States that the land is a gift by (Arasappa-Nāyaka) to the Nirāsi-maṭha	**ARSIE** 1939-40 Ap.E. No.73
134	Sonda Sirsi Taluk:	Rāmachandra Nāyaka	Śaka 1525 Śōbhakṛitu	do	Records the construction of a temple for the image of Rāma, Lakshmaṇa	Desai P.B Śaraṇa

1	2	3	4	5	6	7
	(copper plate)		Saṁvatsara Chaitra, Śu.1 =March 3, 1603 A.D.		and Sītā which were given by Vijaya-nagara emperor Veṅkaṭapatidēva-mahārāja inherited by the emperor	**Sāhitya** Vol. pp.9-14
135	Sonda Sirsi Taluk: (copper plate inscription)	Rāmachandra Nāyaka		do	Records the construction of Lakshmī-nārāyaṇa temple and authorising of Hayagrīvatirtha the desciple of Raghu-patitīrtha, a pontiff belonging to Kundāpura Vyāsarāya maṭha, to look after the worship.	Desai P.B. **Śaraṇa Sāhitya** Vol.
136	Sonda Sirsi Taluk: Sides of a nisidhi mantapa in the Kalgudi bēṇa	--	Śālivāhana Śaka 1530, Plavaṁga Kārtika Su.10 Wednesday =1607 A.D.	do	Records the demise of the Jaina ascetic Rāya-Maṇḍalāchārya-vādi-Pitāmaha-Śrīmad-Akaḷaṁka-dēva of the Saṅgītapura Siṁhāsana and the Dēśigana and the setting up of the nisidhi-maṇṭapa by Śrī Bhaṭṭā-kaḷamkadēva.	**ARSIE** 1939-40 Ap.E No.77 & **EI.** Vol.XXVIII pp.292-98
137	Banavasi	Raghunātha	Vibha[illegible]a	do	Records that the stone couch was	**ARSIE**

1	2	3	4	5	6	7
	Sirsi Taluk: Stone couch kept in a room in the compound of Madhukēśvara temple		Māgha Śu. Śivarātri Wednesday = 1629 A.D.		presented to god Madhukēśvara at Jayantīpura by Raghu, king of Sode. for use in the Spring festival.	1935-36 Ap.E, No.117 SII.XX No.254
138	Sonda Sirsi Taluk:	--	Śalivāhana Śaka 1562 Vikrama, Jyēshṭha Śu.5, Monday =1640 A.D.	do	States that the pillar was set up by śrī Vēdanidhi Tīrtha, the grand-disciple (praśishya) of Śrī Vādirājatīrtha.	ARSIE 1939-40 Ap.E No.74
139	Sonda Sirsi Taluk: Sides of a nishidhi maṇṭapa in the Kalguḍi bēṇa	--	Śalivāhana Śaka 1577, Jaya. Kārtika Śu.10 1655 A.D.	do	Damaged and worn out. Records the demise of Bhaṭṭākalaṅka who bears birudas similar to these of his guru noticed above in No. 136.	ARSIE 1939-40 Ap.E. No.78 EI. Vol.XXVIII pp.292-98

1	2	3	4	5	6	7
140	Honnehalli Sirsi Taluk: Slab set up near the Narasiṁha temple in the Svarṇavalli maṭha	Savāyi Rāmachandra Nāyaka	Śaka 1595 Pramādi Māgha Śu.4 Saturday 1674 A.D. January 31	do	Records the performance and completion of a sacrifice for the prosperty of the Chief by his Holiness Sarvajña Śrīpāda of Honnēhalli through Viśvapati Bhaṭṭa who was brought down from Kāśi (Benares). The stone depicts in relief the Vēdi of the agnihōtra-maṁṭapa with the three holy fire-pits.	**ARSIE** 1939 40 Ap.E No.15 **EI.XXXII** pp.79-81
141	Banavasi Sirsi Taluk: Dakshina Kannada Dist: Pillar in the Pārvati temple shrine	Sadāśiva Rājēndra	Nandana, Vasanta Monday 1713 A.D.	Kannada verse	Records the construction of the stone Maṇṭapa in the Pārvatī temple by Sadāśivarājēndra of Sode.	**ARSIE** 1935 36 No.125 **SII.XX.** No.255
142	Banavasi Sirsi Taluk: Pillar in the	Sadāśiva Rājēndra	Cyclic Jaya 1715 A.D.	Kannada	States that (this is) the service (prayer) of Sadāśivarājēndra of Sōde. Mentions Kanakāvati (=Banavasi).	**ARSIE** 1935 36 Ap.E

1	2	3	4	5	6	7
	Vīrabhadradēva shrine					No.132 **SII.XX** No.256
143	Sonda Sirsi Taluk: Sides of a nishidhi maṇṭapa in the Kalguḍi bēṇa	--	Sarvadhāri Bhādrapada. 7	do	States that these are the feet of the guru carved by a devotee.	**ARSIE** 1939-40 Ap.E No.80
144	Sonda Sirsi Taluk: Sides of a nishidhi maṇṭapa	--	--	do	Bodly damaged and worn out. Purport not clear.	**ARSIE** 1939-40 Ap.E No.7

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Plate II, 2. Dharesvara: Dhārēśvara temple, Superstructure

Plate III, 1. Heggaryadde: Vishṇu temple, plinth and wall (Laterite).

Plate III, 2. Gerusoppe: Chaturmukha Basadi, front view.

Plate III, 3. Biligi: Ratnatraya Basadi, Garbhagriha and Superstructure.

Plate IV, 1. Itagi: Rāmalingēśvara temple Garbhagriha and Superstructure.

Plate V, 1. Bhatkal: Kētapai Nārayaṇa temple, front view.

Plate VI, 1. Bhatkal: Kētapai Nārayaṇa temple, entrance.

Plate VI, 2. Bhatkal: Kētapai Nārayaṇa temple, Rear view

Plate VII, 1. Banavasi: Inscribed Nāga image

Plate VII, 2. Haigunda: Yaksha

Plate VIII, 1. Gokarna: Mahā Ganapati

Plate VIII, 2. Idagunji: Mahā Ganapati

Plate IX, 1. Gokarna: Harihara

Plate IX, 3. Mugdur: Vishṇu

Plate IX, 3. Haigunda: Vishṇu

Plate X, 1. Gundabala: Chaṇḍēśvara (?)

Plate X, 2. Gundabala: Jaina Sarasvati

Plate XI, 1. Gokarna: Brahma

Plate XI, 2. Gundabala: Pārśvanātha

Plate XII, 1. Tumbolli: Vishṇu

Plate XII, 2. Kabaragi: Vishṇu

Plate XII, 3. Heggargadde: Vishṇu

Plate XIII, 1. Kangod: Kāli

Plate XIII, 2. Sandalli: Vishṇu

Plate XIII, 3. Kadwad: Vishṇu

Plate XIV, 1. Biligi: Pārśvanātha

Plate XIV, 2. Haladipur: Chandraprabha Tīrthaṅkara

Plate XVI, 1. Kekkar: Hero-Stone

Plate XV, 2. Kekkar: Hero-Stone

Plate XV, 3. Haladipur: Hero-Pillar

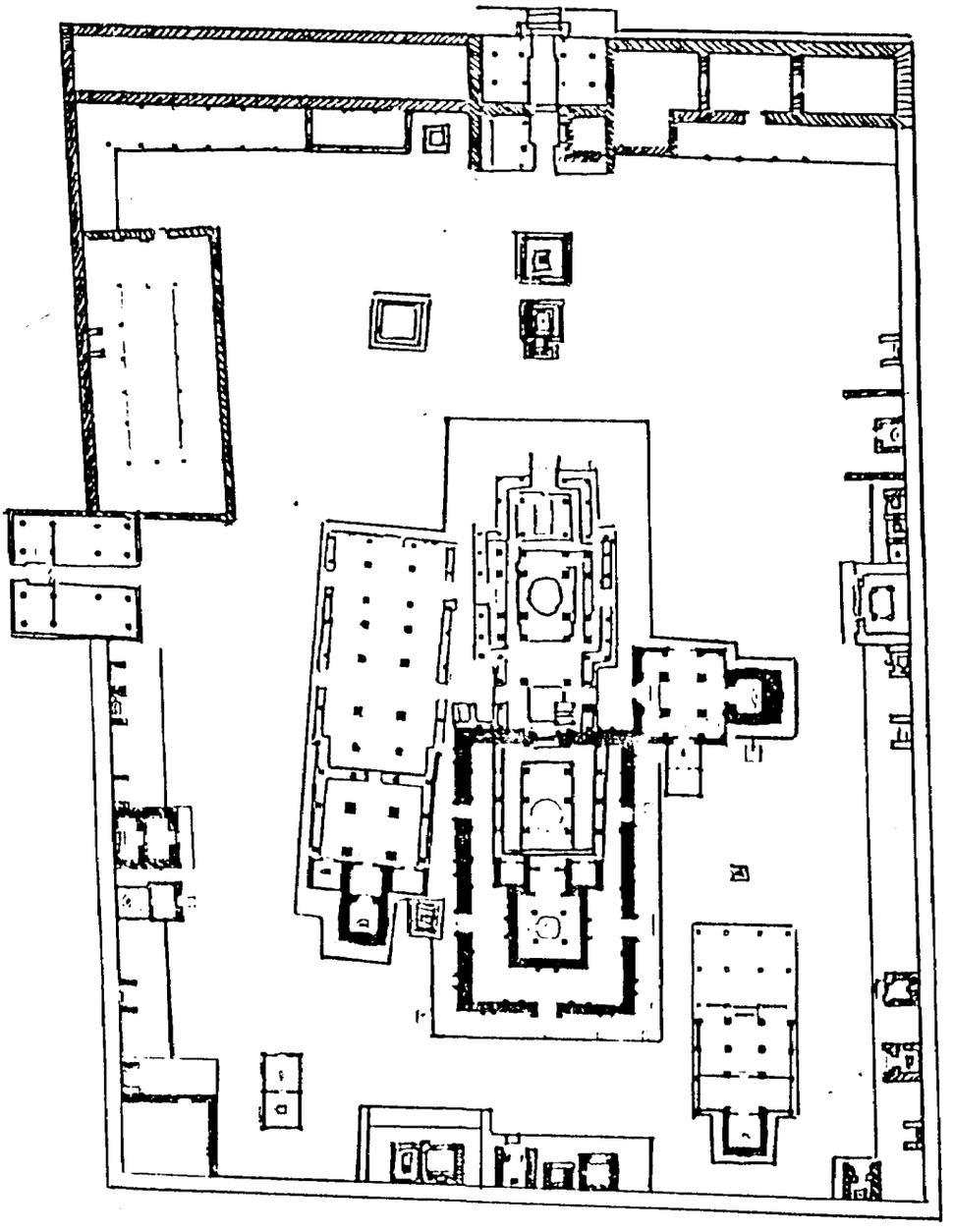
Plate XVI, 1. Bhavikeri: Hero-Pillar

Plate XVI, 2. Gokarna: Hero-Pillar

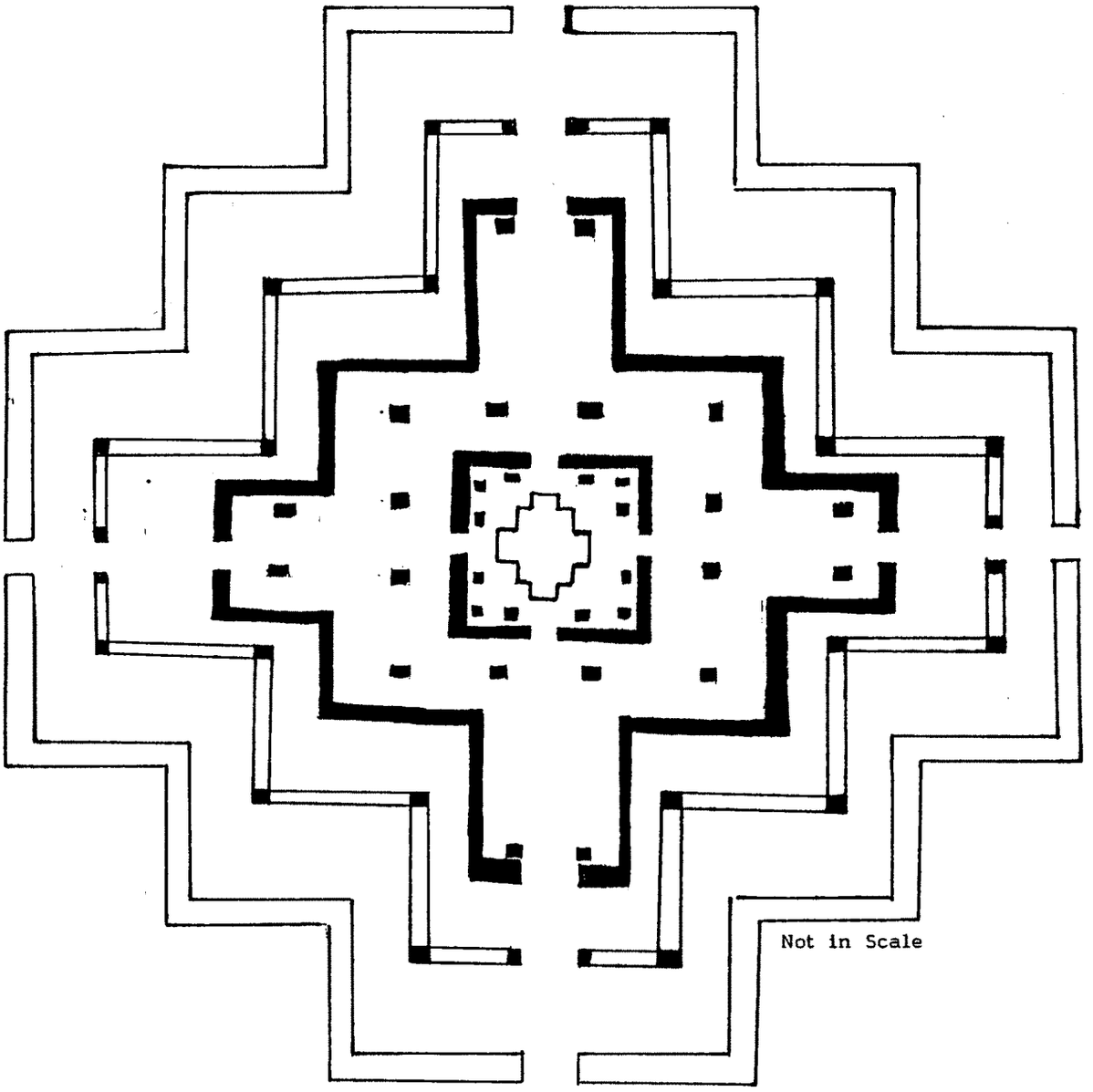
Plate XVI, 3. Gokarna: Hero-Stone

Plate XVII, 1. Bhavikeri: Hero-Stone

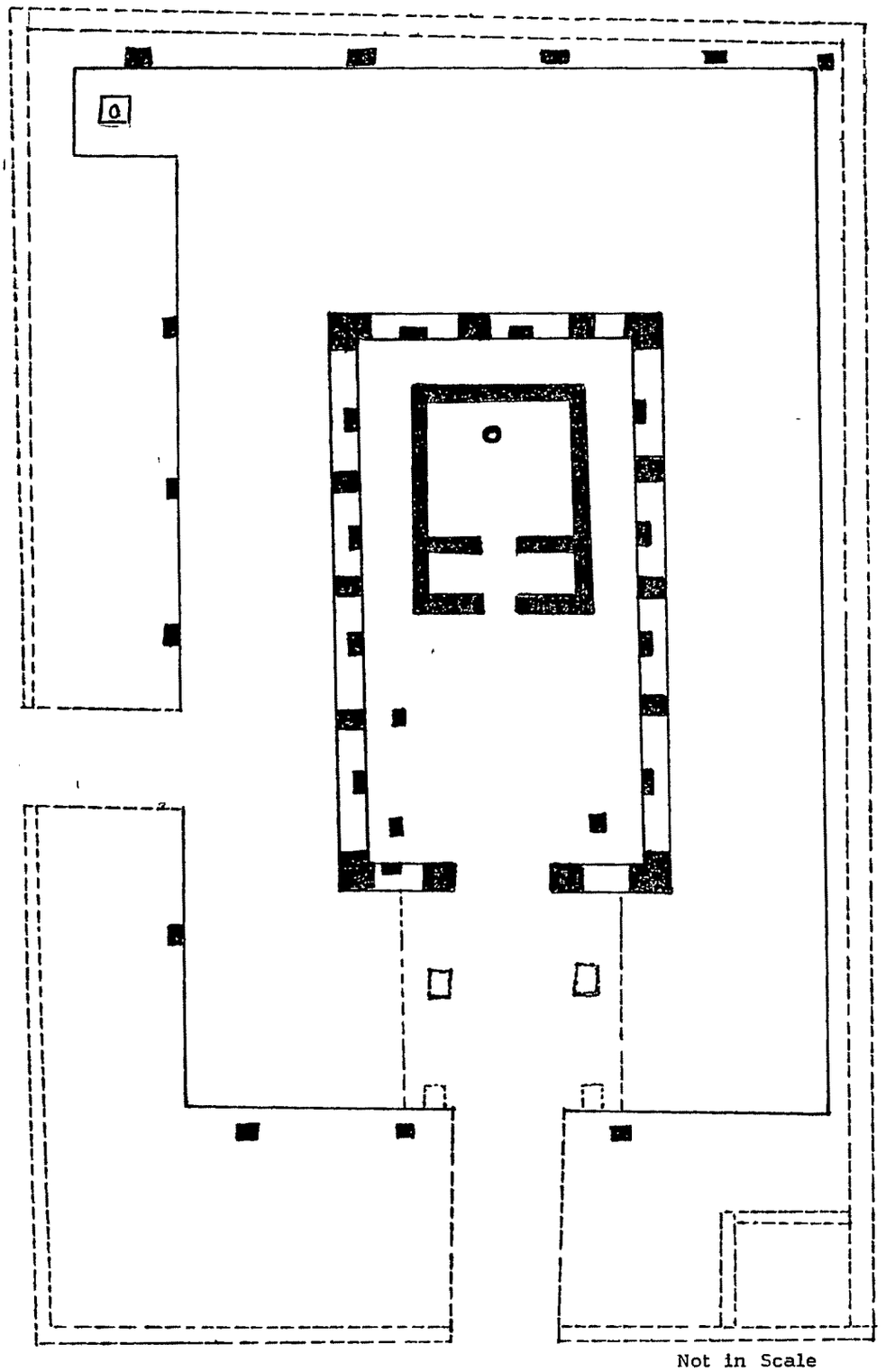
Plate XVII, 2. Babrawada: Hero-Stone



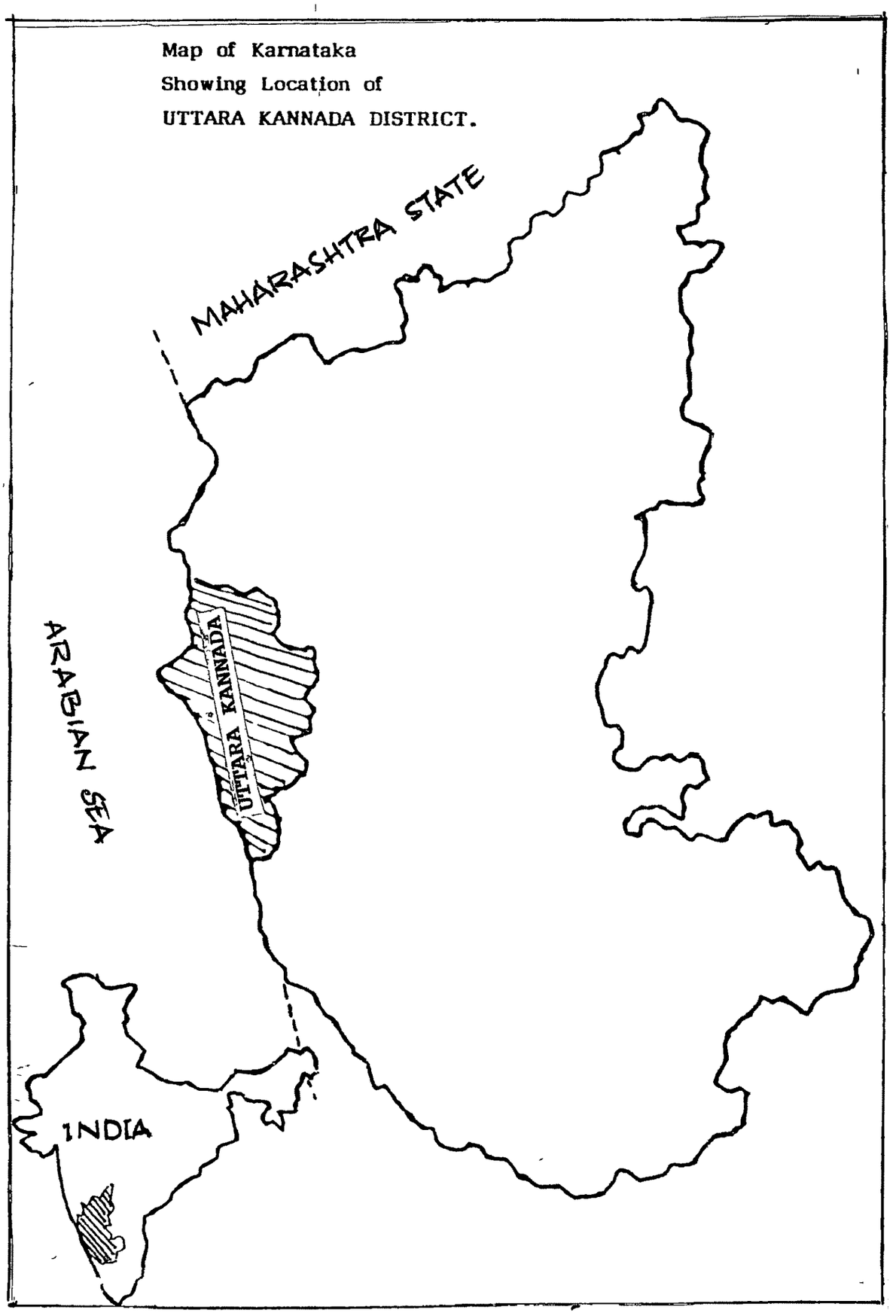
Banavasi: Madhukesvara Temple Complex, plan

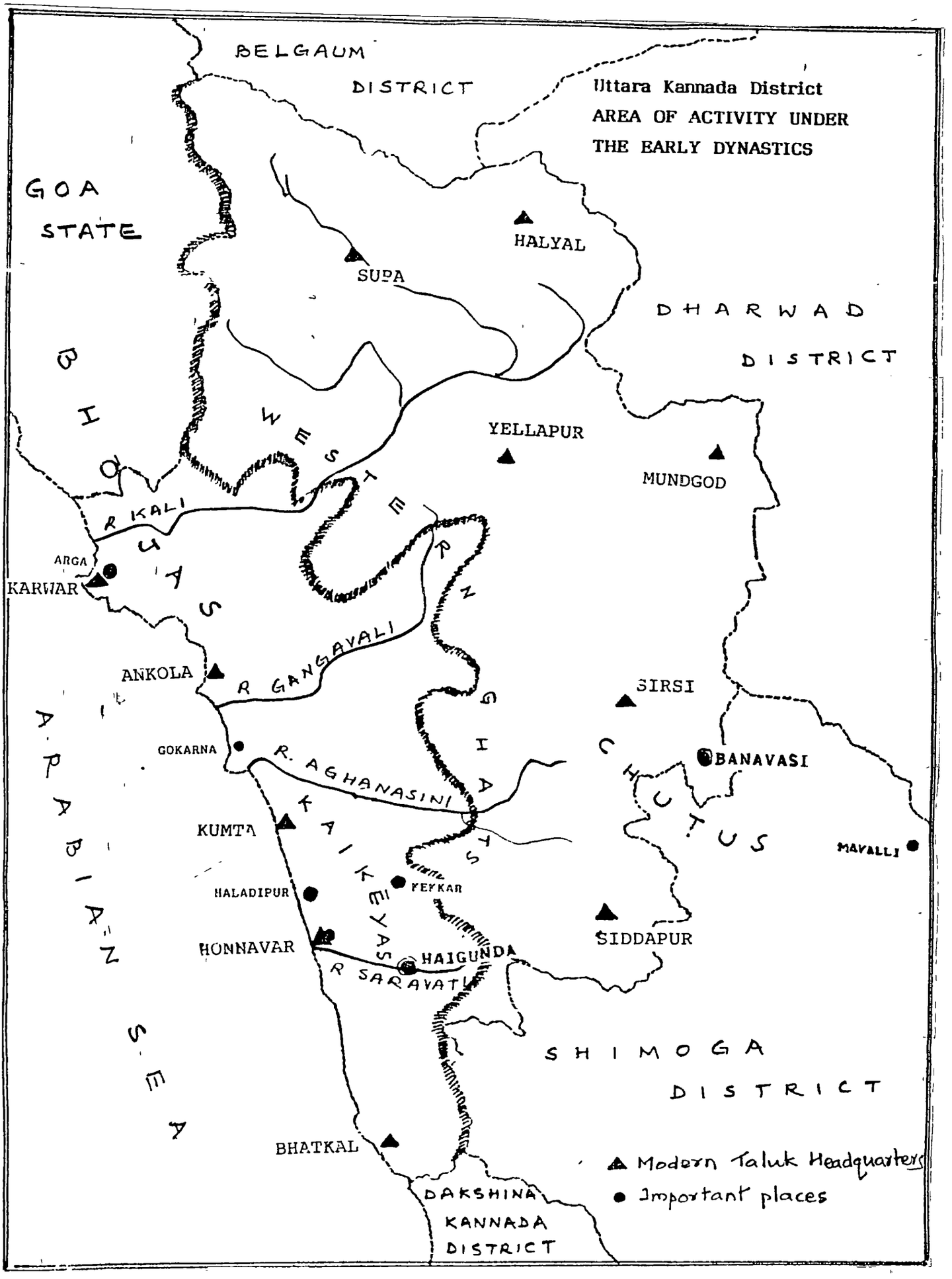


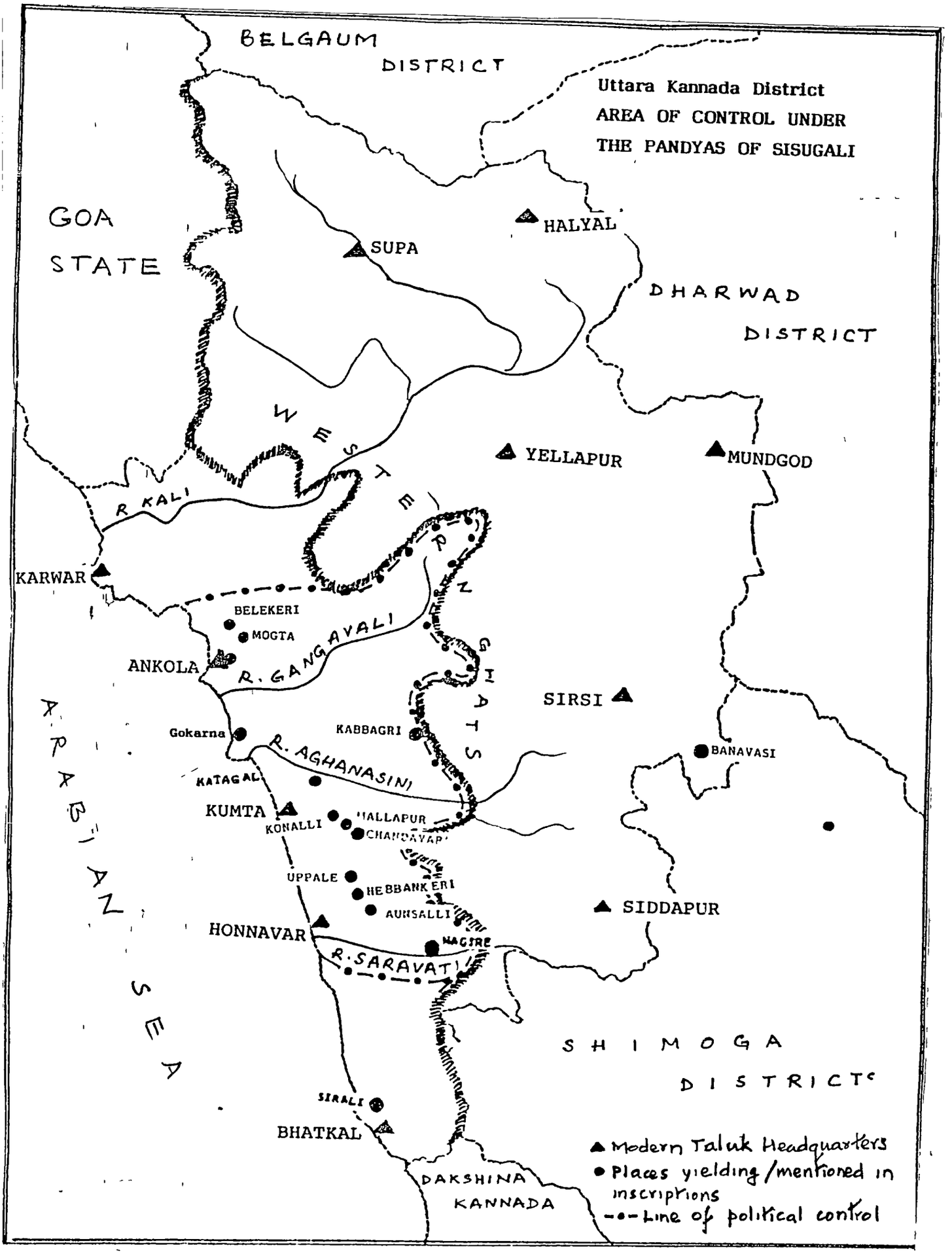
Gerusoppe: Chaturmukha Basadi, plan



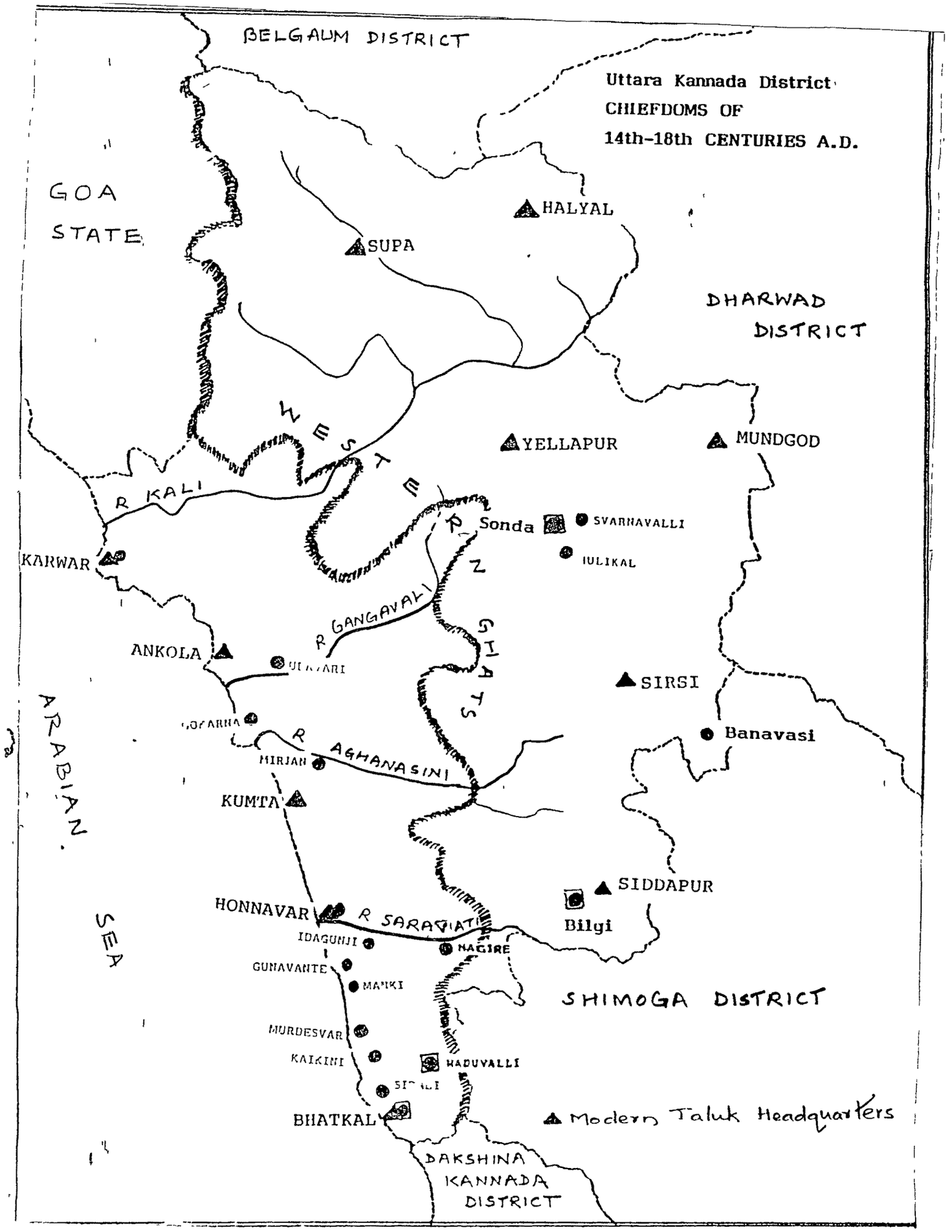
Bhatkal: Ketapai Narayana Temple, plan

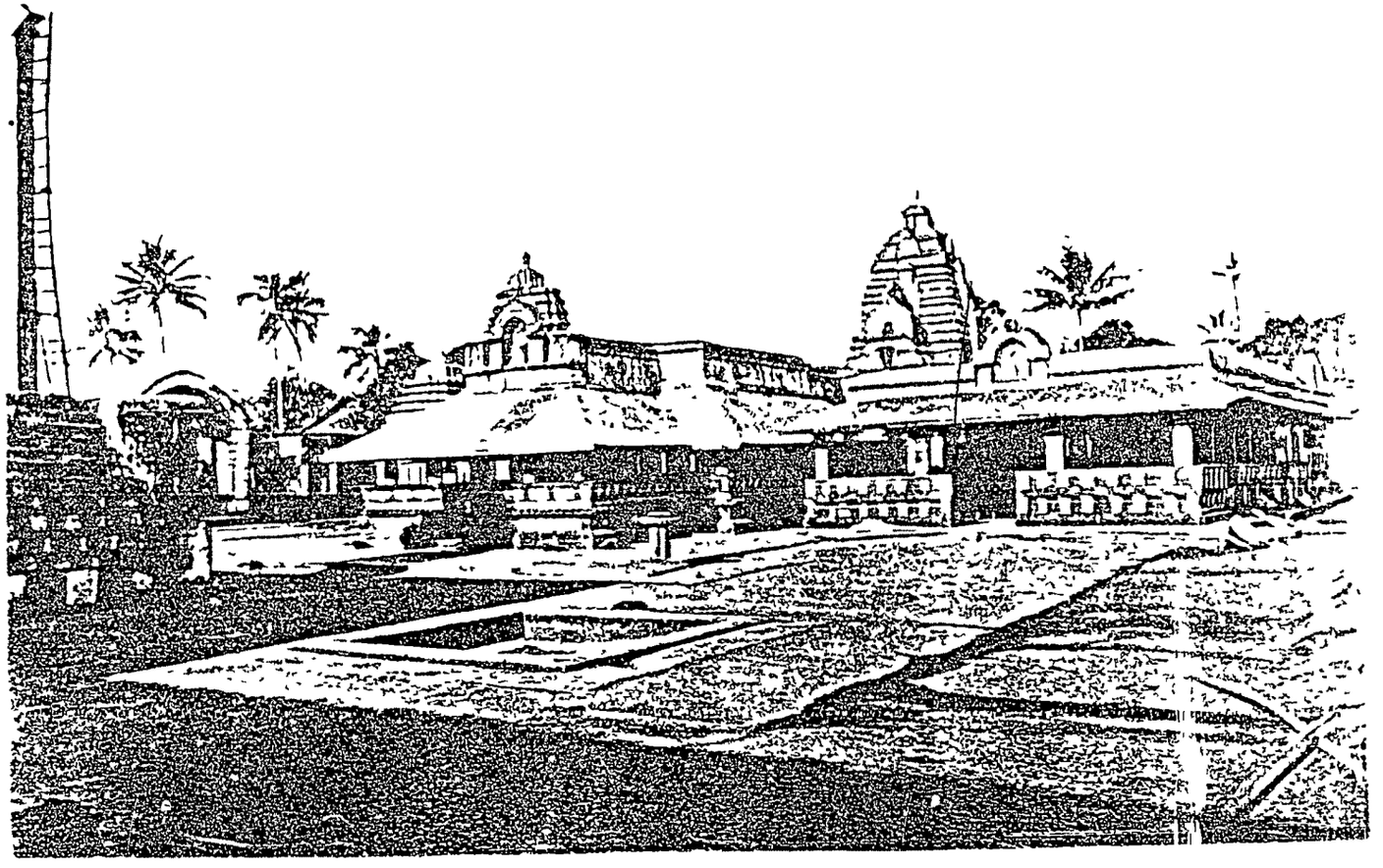

Map of Karnataka
Showing Location of
UTTARA KANNADA DISTRICT.
MAHARASHTRA STATE
ARABIAN SEA
UTTARA KANNADA
INDIA


Uttara Kannada District
AREA OF ACTIVITY UNDER
THE EARLY DYNASTICS
BELGAUM
DISTRICT
GOA
STATE
HALYAL
SUPA
DHARWAD
DISTRICT
BIDRUS
WESTERN
GHATS
YELLAPUR
MUNDGOD
R KALI
ARGA
KARWAR
R GANGAVALI
ANKOLA
SIRSI
GOKARNA
R. AGHANASINI
BANAVASI
SAHYADRIS
CHUTUS
MAVALLI
KUMTA
TAIKEIYAS
KEKKAR
HALADIPUR
SIDDAPUR
HONNAVAR
HAIGUNDA
R SARAVATI
ARABIAN SEA
SHIMOGA
DISTRICT
BHATKAL
Modern Taluk Headquarters
Important places
DAKSHINA
KANNADA
DISTRICT

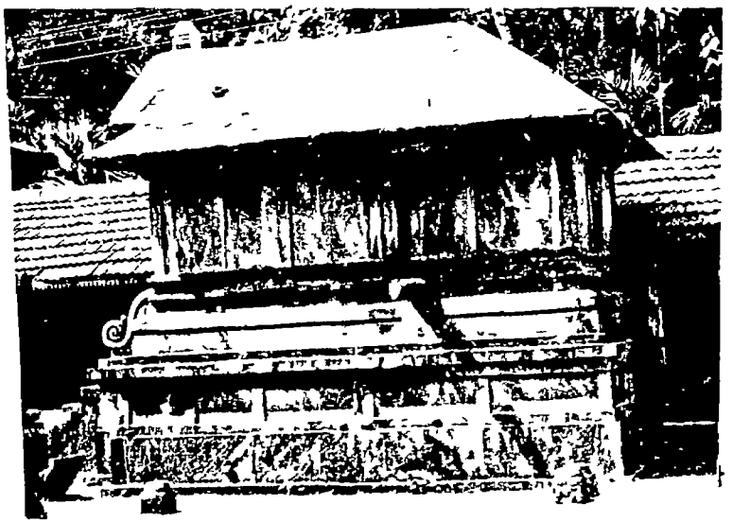

Uttara Kannada District
AREA OF CONTROL UNDER
THE PANDYAS OF SISUGALI
BELGAUM
DISTRICT
GOA
STATE
HALYAL
SUPA
DHARWAD
DISTRICT
WESTERN GHATS
YELLAPUR
MUNDGOD
R KALI
KARWAR
BELEKERI
MOGTA
ANKOLA
R. GANGAVALI
SIRSI
Gokarna
KABBAGRI
R. AGHANASINI
BANAVASI
KATAGAL
KUMTA
KONALLI
UPPALE
HEBBANKERI
AUNSALLI
SIDDAPUR
HONNAVAR
R. SARAVATI
SHIMOGA
DISTRICTS
SIRALI
BHATKAL
DAKSHINA
KANNADA
ARABIAN SEA
▲ Modern Taluk Headquarters
● Places yielding/mentioned in inscriptions
-•- Line of political control

Uttara Kannada District
AREA OF CONTROL UNDER
THE KADAMBAS OF CHANDAVAR
BELGAUM
DISTRICT
GOA
STATE
HALYAL
SUPA
DHARWAD
DISTRICT
WESTERN GHATS
YELLAPUR
MUNDGOD
R. KALI
KARWAR
R. SANGAVALI
ANKOLA
SIRSI
GOKARNA
R. AGHANASINI
HARITA
SIRUR
BANAVASI
KUMTA
CHANDAVAR
BALLIGAVE
DHARESVAR
KEKKAR
SASIGULI
HALADIPUR
GUNDABALA 3
TUMBOLLI
SIDDAPUR
HONNAVAR
R. SHARAVATI
ARABIAN SEA
SHIMOGA
DISTRICT
BHATKAL
DAKSHINA
KANNADA
DISTRICT
▲ Modern Taluk Headquarters
● Places yielding/mentioned in inscriptions
--- Line of political control

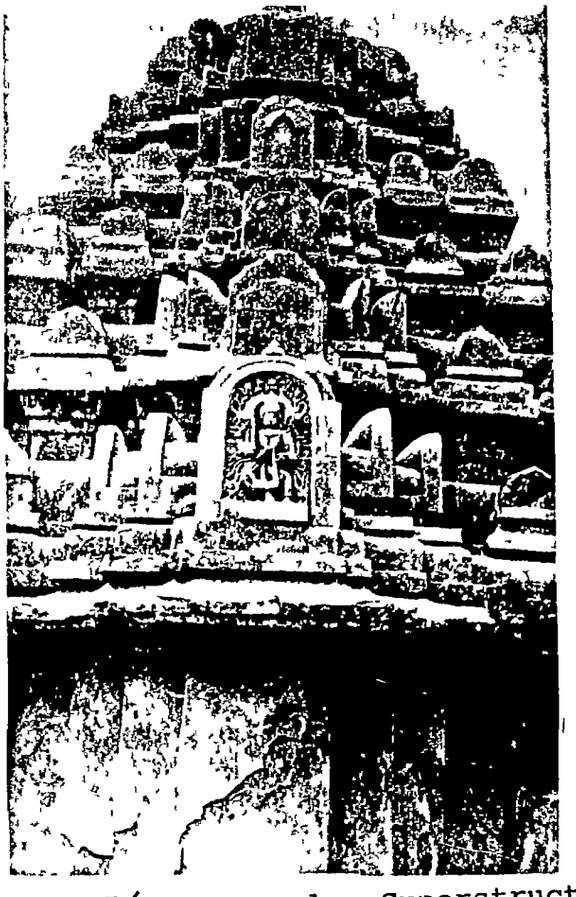

Uttara Kannada District
CHIEFDOMS OF
14th-18th CENTURIES A.D.
BELGAUM DISTRICT
GOA STATE
HALYAL
SUPA
DHARWAD DISTRICT
WESTERN GHATS
YELLAPUR
MUNDGOD
R KALI
Sonda
SVARNAVALLI
IULIKAL
KARWAR
R GANGAVALI
ANKOLA
SIRSI
Banavasi
ARABIAN SEA
R AGHANASINI
MIRJAN
KUMTA
SIDDAPUR
Bilgi
HONNAVAR
R SARAVATI
IDAGUNJI
NAGIRE
GUNAVANTE
MANKI
SHIMOGA DISTRICT
MURDESVAR
KAIKINI
HADUVALLI
BHATKAL
Modern Taluk Headquarters
DAKSHINA KANNADA DISTRICT



1. Banavasi: Madhukēśvara temple, General view

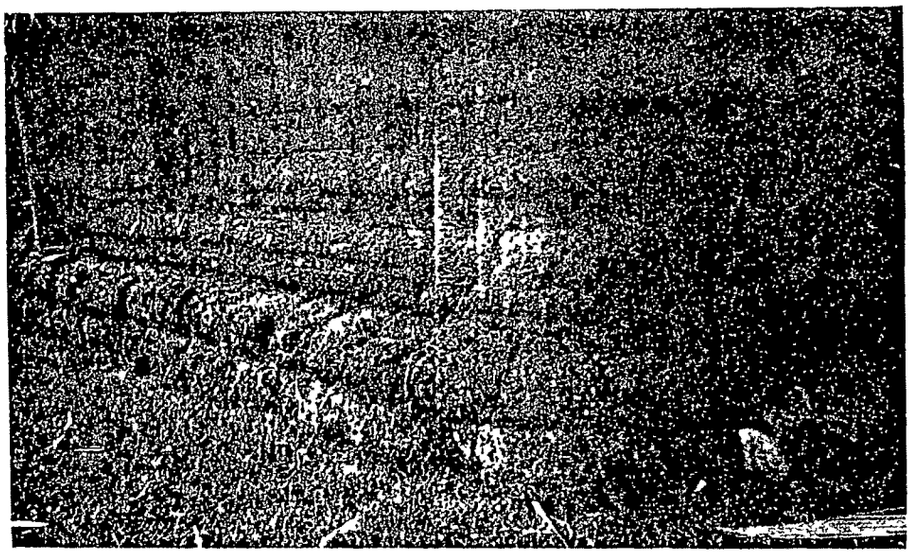


1. Dharesvara: Ādi Dhārēśvara temple, view from the North.



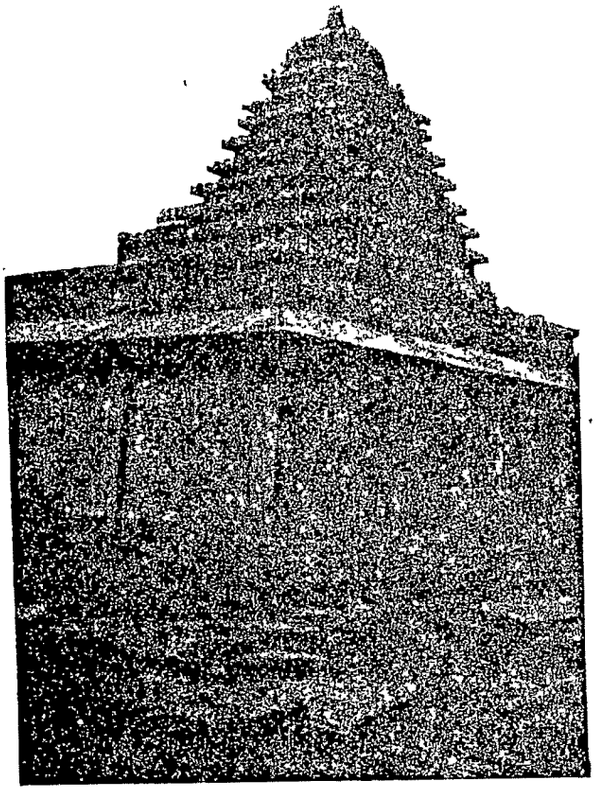
2. Dharesvara: Dhārēśvara temple, Superstructure

Plate III.

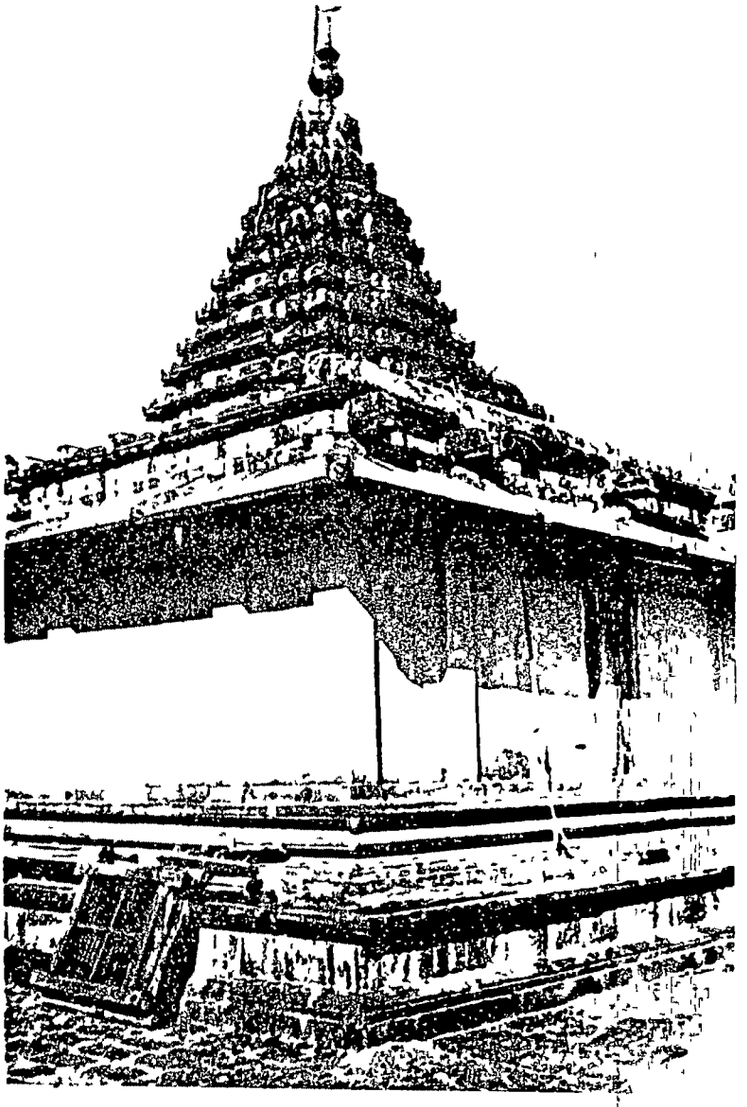


1. Heggargadde: Vishnu temple, plinth and wall (Laterite).

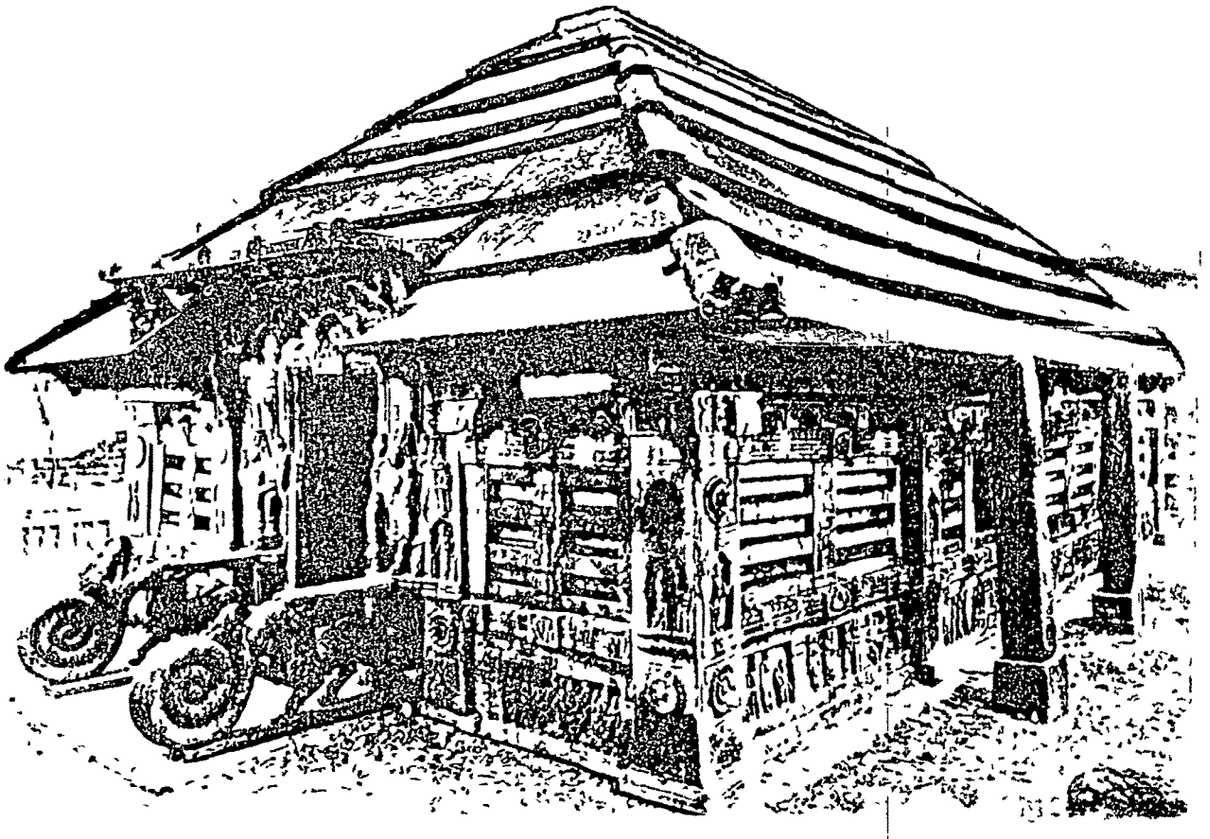
2. Gerusoppe: Chaturmukha Basadi, front view.



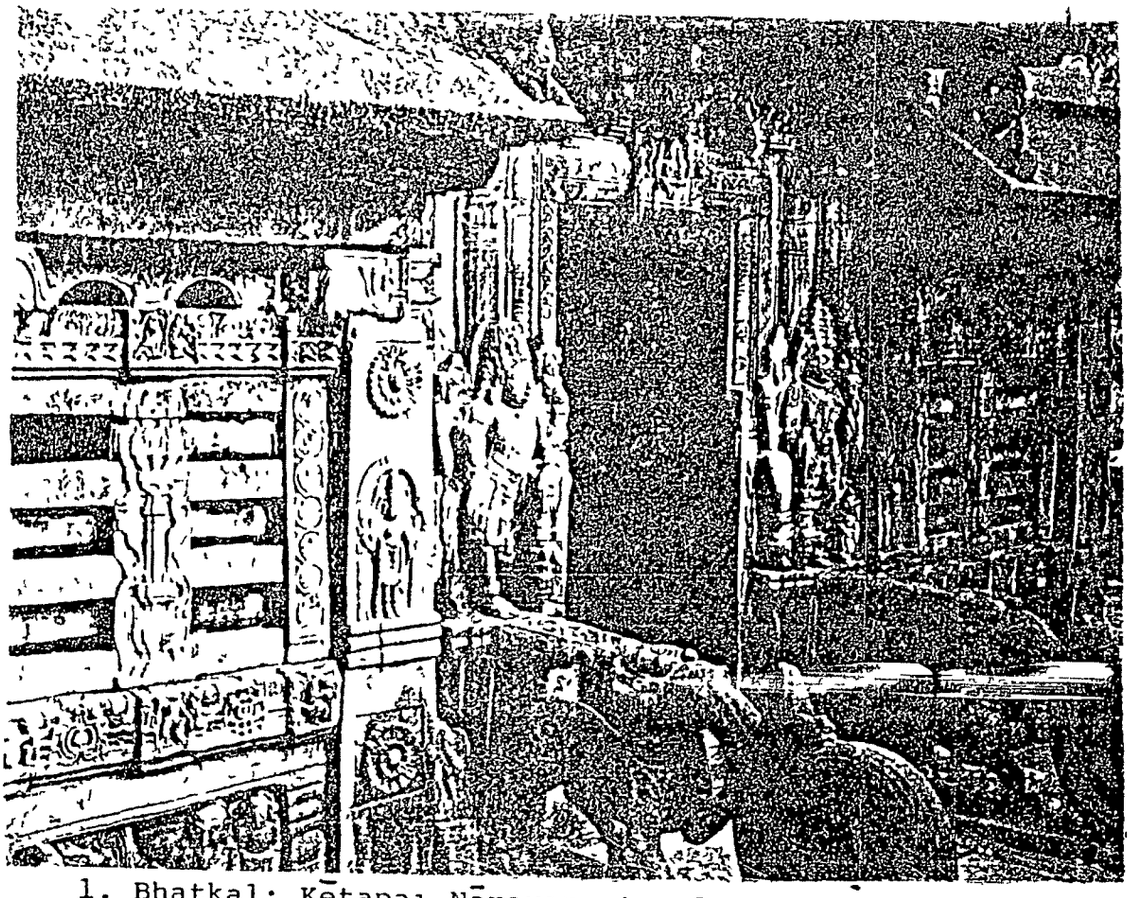
3. Biligi: Ratnatraya Basadi, Garbhagriha and Superstructure.



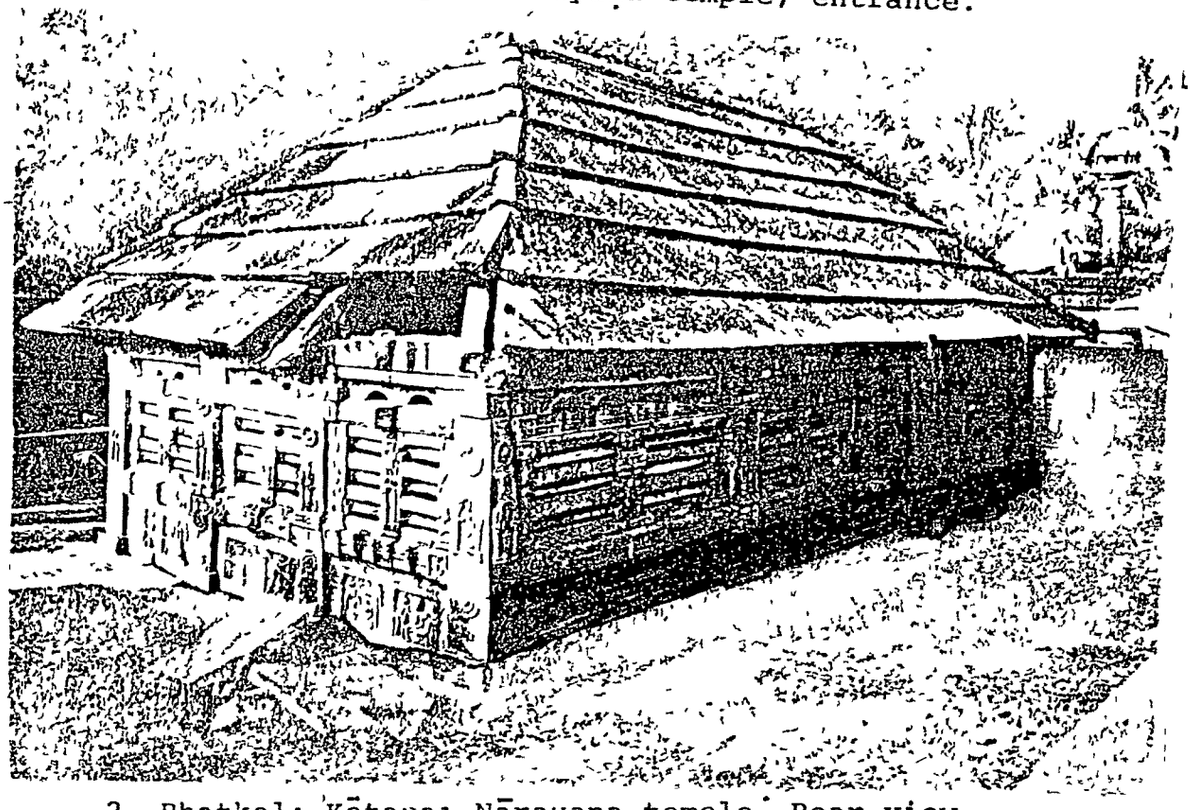
1. Itagi: Rāmalingēśvara temple Garbhagriha and Superstructure.



1. Bhatkal: Kētapaı Nārayaṇa temple, front view.



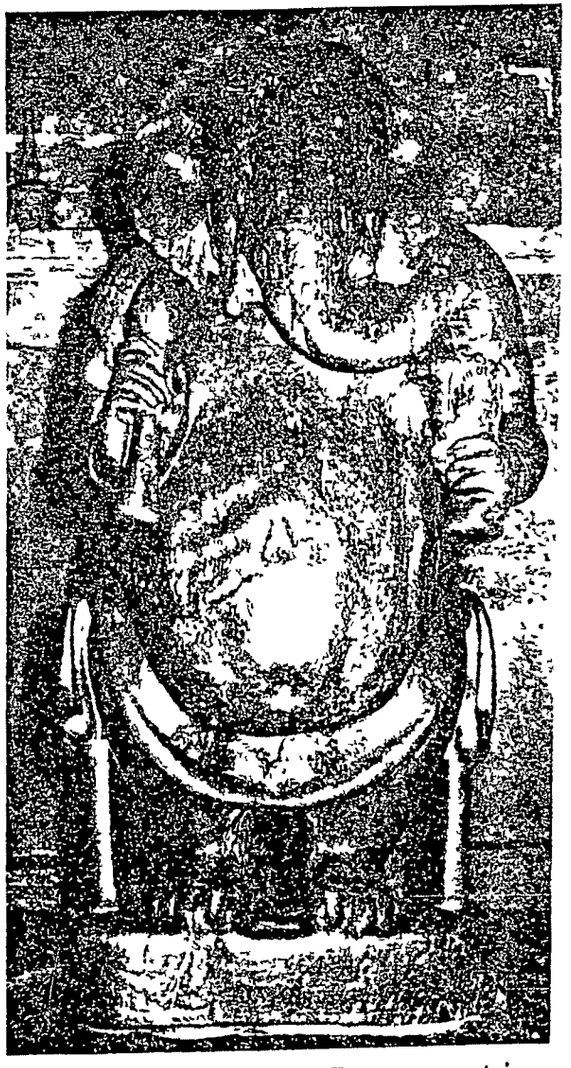
1. Bhatkal: Kētapaı Nārayaṇa temple, entrance.



2. Bhatkal: Kētapaı Nārayaṇa temple, Rear view

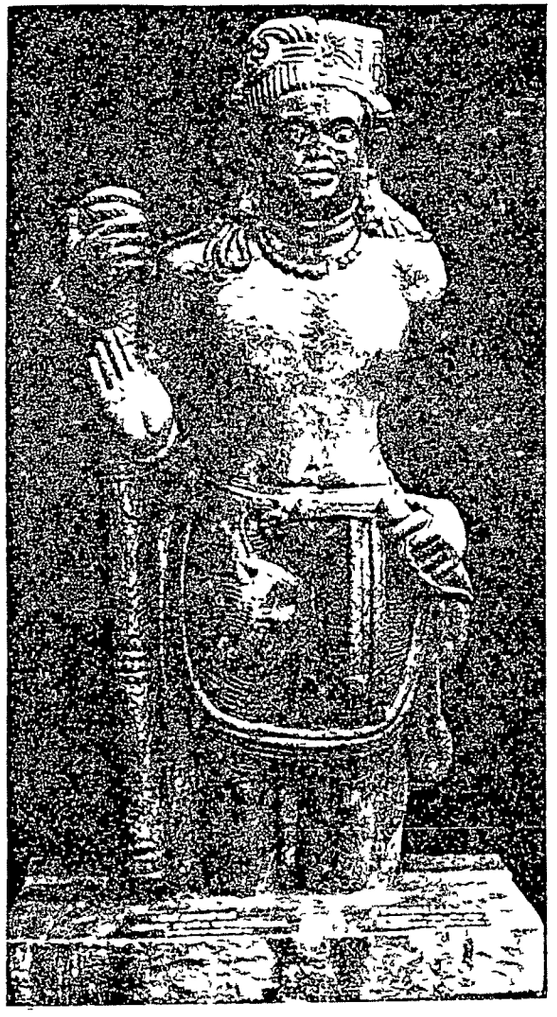
1. Banavasi: Inscribed Nāga ı aye

2. Haigunda: Yaksha



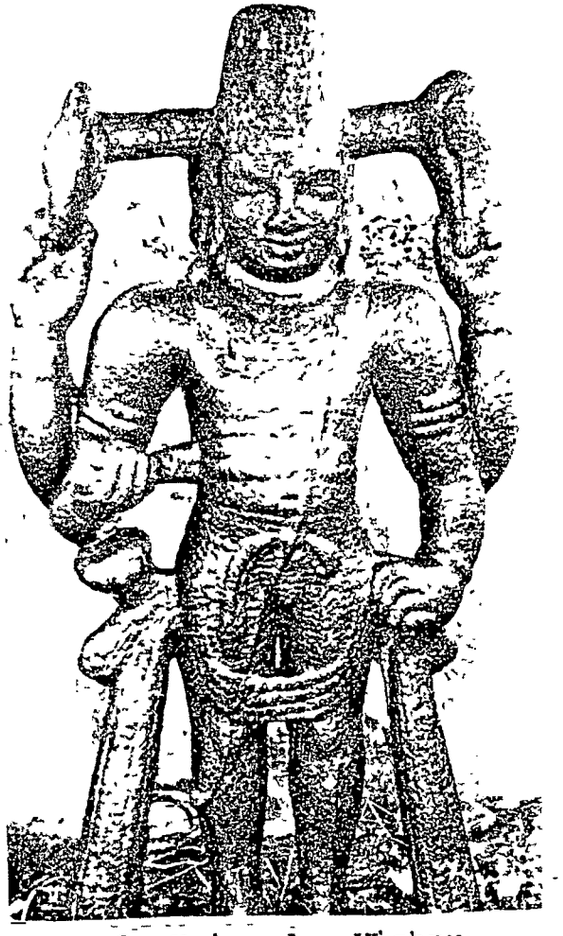
1. Gokarna: Mahā Ganapati

2. Idagunji: Mahā Ganapati



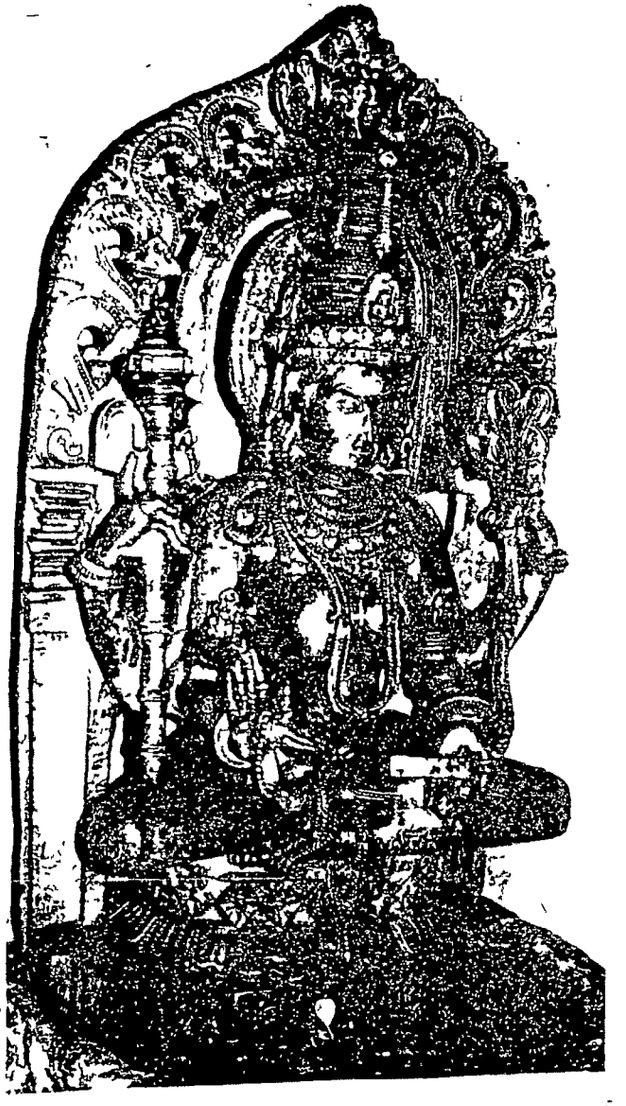
1. Gokarna: Harihara

2. Muydur: Vishṇu

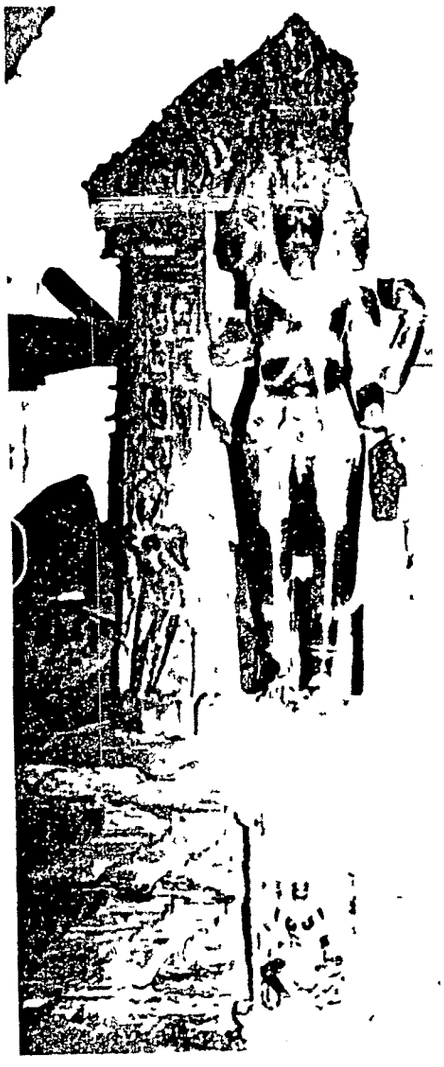


3. Haigunda: Vishṇu

1. Gundabala: Chandeśvara (?)



2. Gundabala: Jaina Sarasvati

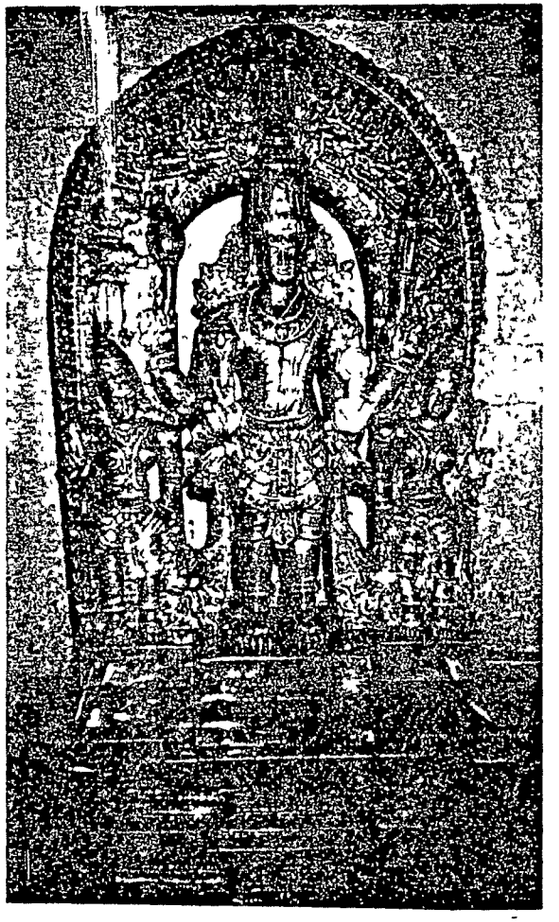


1. Gokarna: Brahma

2. Gundabala: Pārśvanātha

1. Tumbolli: Vishṇu

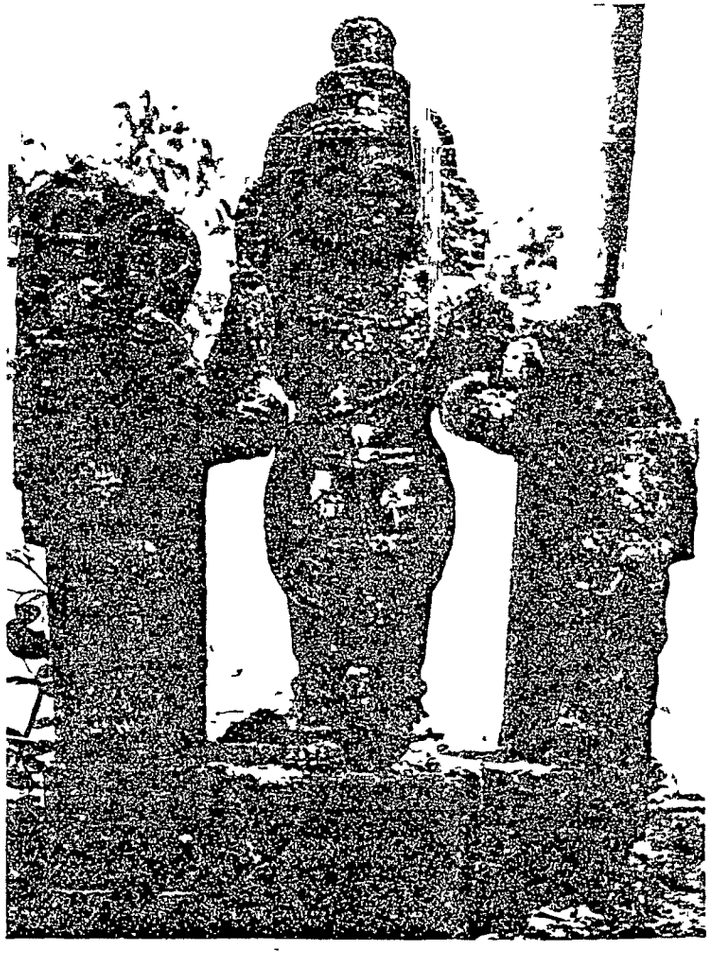
2. Kabaragi: Vishṇu



3. Heggargadde: Vishṇu

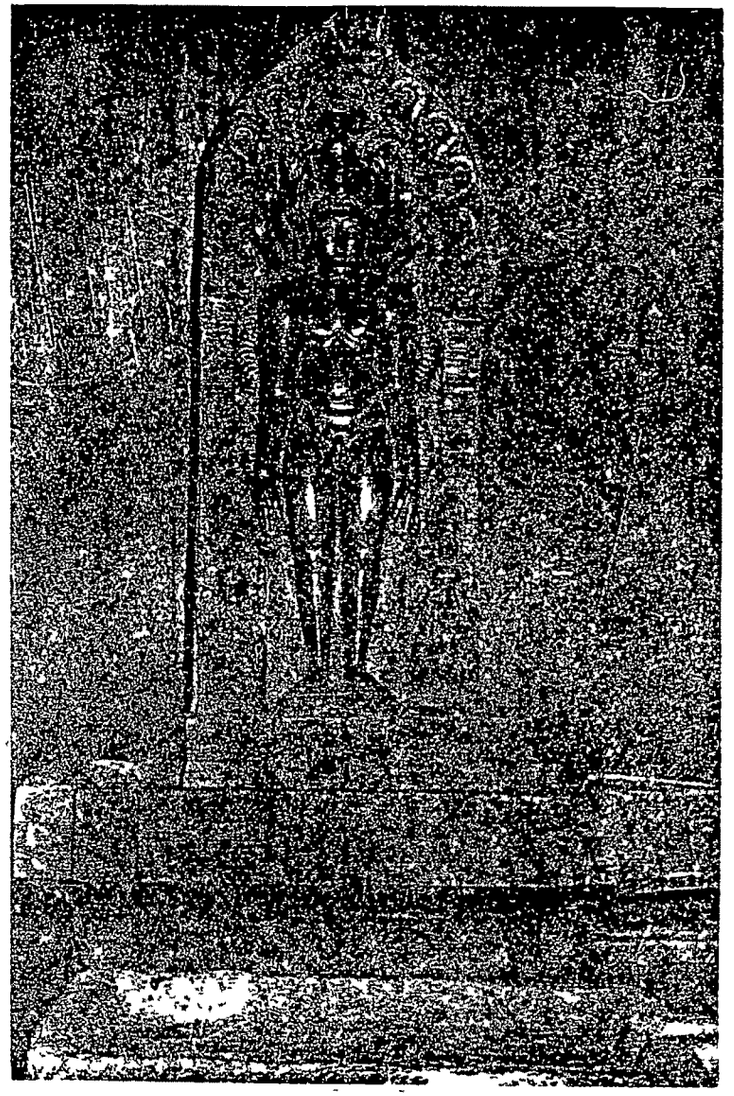
1. Kangod: Kāli

2. Sandalli: Vishṇu



3. Kadwad: Vishṇu

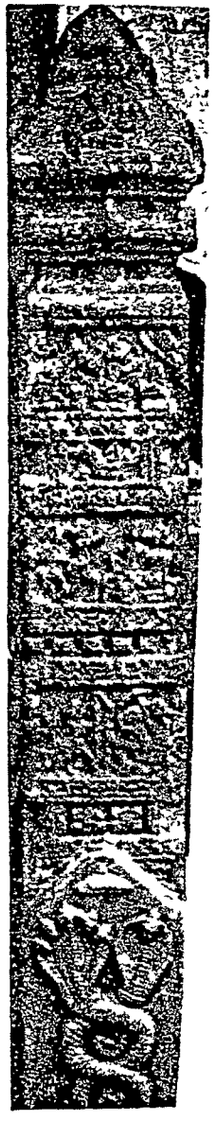
Plate XIV.



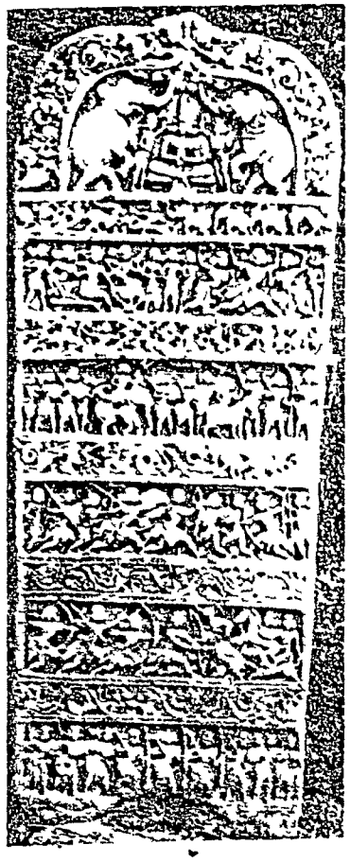
1. Biligi: Pārśvanātha

2. Holadipur: Chandraprabha Tirthaṅkara

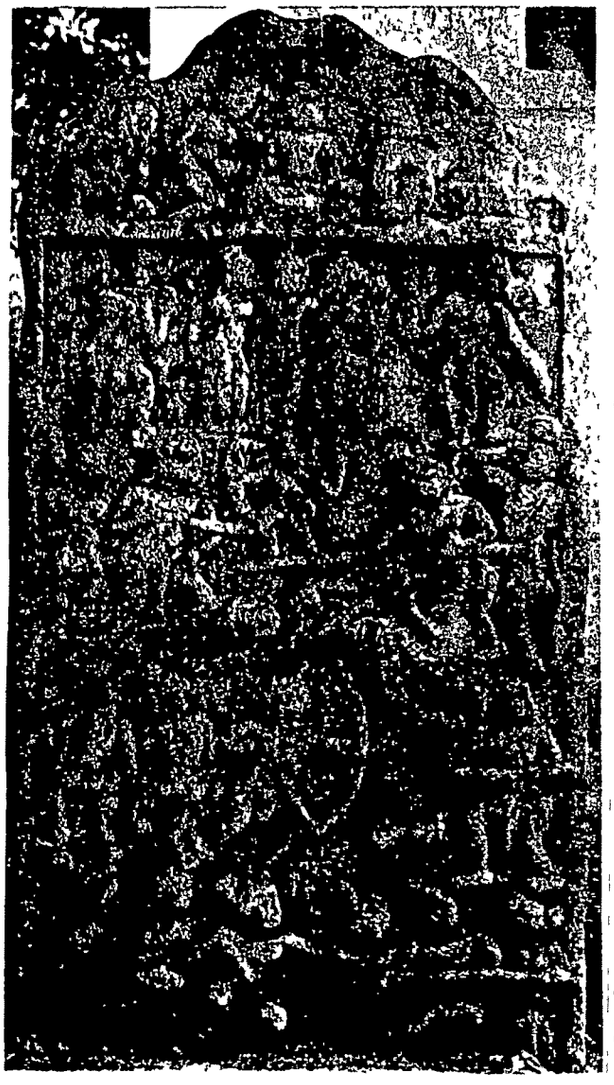
1. Bhavikeri:
Hero-Pillar



2. Gokarna:
Hero-Pillar

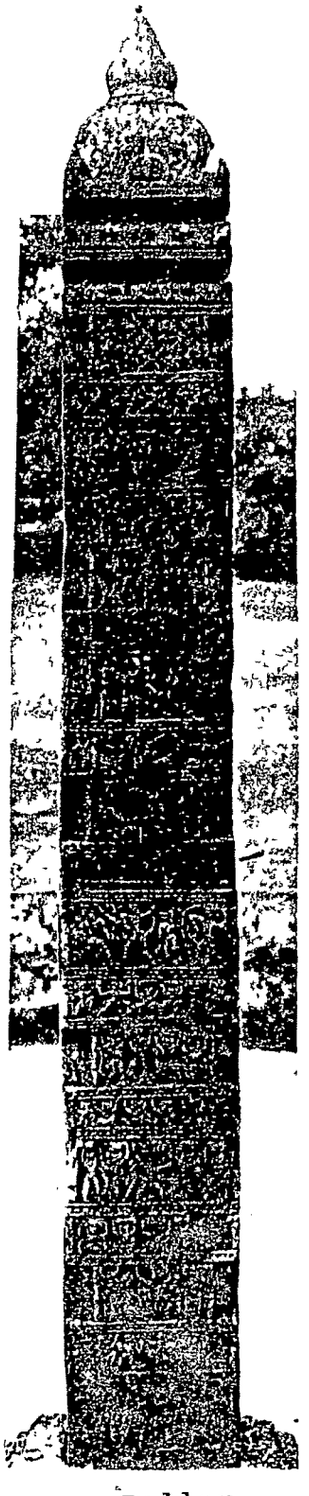


3. Gokarna: Hero-Stone



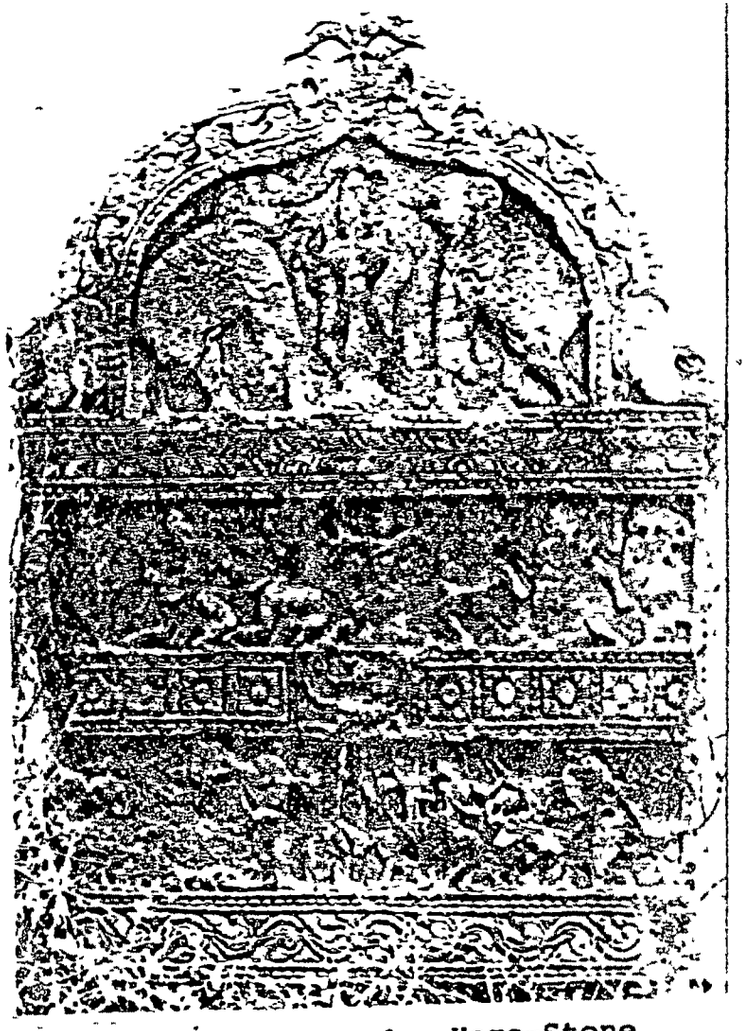
1. Kekkar: Hero-Stone

2. Kekkar: Hero-Stone



3. Haladipur: Hero-Pillar

1. Bhavikeri: Hero-Stone



2. Babrawada: Hero-Stone